

THE
COMMUNION
OF SAINTS.

A Treatise of the fellowship, that
the faithfull haue with God, and his
Angels, and one with an other;
in this present life.

Gathered out of the holy Scriptures,
by H. A.

Let thy hand help me (Lord,) for I haue
chosen thy precepts. Psal. 119, 173.

46. *P.*

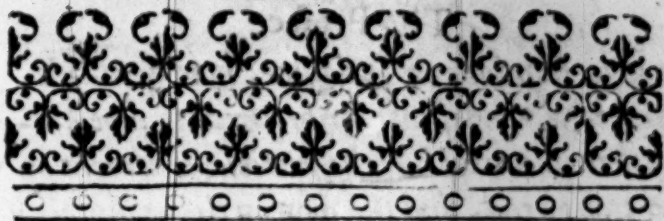


15. 2
(see c)

REPRINTED;

In the yeare of our Lord 1628.





To the Christian Reader, Grace,
mercie and peace from God
be multiplied.

THE Communion of Christi-
ans with the Lord and among them-
selves, is a doctrine (good reader) both need-
full and comfortable to be known: for
it is the stay and strength of the soule in
many tentations, and the meanes to con-
serue the Church stedfast in faith and
loue. And if in this point mens minds
be settled aright, upon the ground of Gods
word; they will be as the ^a boards of the
Tabernacle standing upright, with their te-
nons fastened in sockets of silver. For what
is sweeter to a troubled conscience, then the
assurance of salvation; and what is better to
stablish our weak and fainting faith, then
when both flesh and hart do say, to know &
feele, that ^b God is the rock of our hart, and ^{br} sa. 73. 26

^a Exod. 36.
20. 23. 24.
&c.

The Preface

our portion for ever. Again, how good is it,
 e Psal. 133. and how e pleasant, for brethren to dwell to-
 gether in unity? like the pretious ointment on
 Aarons head, and the dew on the mountains
 of Sion. God hath appointed his holy sonne
 d Heb. 1,9. Iesus, to be the head and governour of his
 people; the d author of eternall salvation to
 all them that obey him. He hath set up al-
 so the kingdome of Christ on earth, which is
 e 1 Tim. 3, 15 his Church, the e pillar and ground of trueth.
 f Job. 8, 12. He is the f light of the world, whom all must
 follow, that would have the light of life; and
 g Rev. 21, 9 g Jerusalem his spouse, is made bright by his
 10, 11. glory: and the people which are saved h shall
 1sa. 60, 1, 2 h walk in the light of it. He is the i Father,
 3 h Rev. 21, 24. this the k mother of us all. Of the Sonne it
 is sayd, i Happy are all that shroude in
 i 1sa. 9, 5. him, for he is our m hiding place frō the wind,
 k Gal. 4, 26 our refuge from the tempest of Gods wrath:
 l Psal. 2, 12. of Sion also it is sayd, that n the poore of his
 m 1sa. 32, 2. people shall shrowd in it; for there hath the
 n 1sa. 14, 32. Lord o created a clowd by day, and flaming
 o 1sa. 4, 5, 6. fyre by night, (as when p he brought his Is-
 p Exod. 13. rael out of Egypt) and upon all the glorie,
 21 is a defence; there is a shadow in the day for
 the heat, a refuge and shelter for the storme,
 and for the rayn. It is requisit therefore, that
 all

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all men come ¶ to Christ, if they would have
 life, and by him ¶ unto the Father, and abide
 in ¶ communion with them both; that they
 may be ¶ fownd in him, and have the justice
 which is of God through faith; that they may
 ¶ know him, and the vertue of his resurrecti-
 on, and the fellowship of his afflictions; and
 be made conformable unto his death: this is
 as the first and great commandment of the
 law, and the second is like unto it. that they
 seeke w the place which he hath chesen to put
 his name there, & ¶ lone the place where his
 honour dwel'eth, where he ¶ feedeth & cau-
 seth (his flock) to ly-downe at noon; that
 thither they bring ¶ their riches, their glory
 and honour, that of every such one the Lord
 may count when he writeth the people, a He
 was borne there; that so being b Christs, b
 and children of the free woman, and heyres
 by promise; they may c receiue forgiveness of
 sinnes, and inheritance among them which
 are sanctified by faith in him: for he
 hath sayd, that d his Elect shall inherit
 his mountayne, and his servants shall dwell
 there.

But, two things there are, which will
 hinder our feete from running this way,

q Mat. 11.

28

r Ioh. 14, 6.

f I Ioh. 1, 3.

t Phil. 3, 9.

v verse. 11.

w Deut. 12, 5.

x Psal. 26, 8.

y Song. 1, 6.

z isa. 60, 5.

Rev. 21, 26.

a He a Psal. 87, 6.

b Gal. 3, 29.

c 4. 26.

28. 31.

c Act. 26, 18

d isa. 65. 2.

The Preface

if we beware not of them : the one is, too
 much liberty, which many men take in
 the faith of the Gospel, and obedience of the
 same, Whiles they turne Gods grace into
 Wantonnesse, and abuse his mercy to the
 fulfilling of their owne lusts and licentious-
 nes; whereas they should make an end of
 e Phil. 2. 12. their salvation, e in feare and trembling,
 f 1 Pet. 4. 18 knowing that euen the f righteous are scarce-
 ly saved. Whiles also they take boldnes to
 communicate in spirituall actions With any,
 supposing that the sinnes of some, or of the
 publick congregation cannot hurt them, espe-
 cially if in hart they disallow the euill, and
 condemne the same. Such men seeme not to
 discern the nature of communion, how farre
 it reacheth; or the contagion of sinne, how
 farre it infecteth. They seeme neyther to haue
 learned the law, g which taught, that a man
 g Hag. 2. 12. by bearing or touching holy things, was not
 13. 14. himselfe made holy thereby, but a polluted
 person touching any of them, made them un-
 clean : nor the doctrine of the gospel, which
 h 1 Cor. 10. confirmeth, that h they which eat of the sa-
 18. crifices are partakers of the altar; and all
 i vers. 17. they i one bread and one body, which par-
 take of one bread; Where if there be but a
 little

to the Reader.

k little leaven, it maketh sowre the whole *k* 1 Cor. 5.6
lump. And then looke how farre they par- &c.
take with other mens sinnes; so farre
are they in danger, to receiue of their 1 Rev. 18.4.
plagues.

The other impediment, is over much
straytnes which some men haue in their own
bowels: whiles their feeble consciences are too
much affected, both with their owne and
others infirmities. Such had need to haue
their knowledge and faith increased, their
harts enlarged, least by expecting a greater
perfection in themselves and others, then is
to be found upon earth, they faint and fall.
Let such looke on the image of Christ, as he is
portrayed ^m in the scriptures, whiles the ^m Psal. 22.
chastisement of our peace was layd upō him; Isa. 53. Mat.
so shall they finde balme for their wounded ^{27.} &c.
consciences; and healing for their soules by
his stripes; and their shivered bones will re-
joyce. For of his cup must we all drinke
our parts, and be baptised with his baptisme
into his death, before we can taste the sweet-
nes of his life; and be under the rigor of that
schole-maister ⁿ the law like seruants, ere ⁿ Gal. 3, 24.
we can perceiue the adoption of sonnes, and
libertie of his faith and Gospel. And if he

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which knew no sinne, and had but our finnes
imputed unto him, felt such feares and so-
rowes in his pretious soule, and was so smit-
ten of God and humbled, so despised and re-
jected of the world: What shall we expect, in
† Rom. 7. 18 whose flesh there dwelleth no good thing. Let
them also looke upon the estate of Christs
church in all ages from the beginning; how
it hath beene vexed with troubles & terrors,
within and without, and they shall finde Si-
o Rev. 12. 2 ons case to be continually as o a woman in tra-
Gal. 4. 19. uel, whose payns & infirmities are sometimes
26. 27. so great, that the children come to the birth
p 2 King. 19 P and there is no strength to bring forth. And
3 When they have viewed the many tribulati-
ons through which the Lord hath led his peo-
ple, how he hath suffered them to be buffeted
of Satan, persecuted by enemies without, and
molested with hypocrites within, for their
trial and humiliation; they will confesse that
q 2 Cor 5. 7. We must walk here by q faith and not by
r Colo. 3. 3. sight, for our life is hidd with Christ in
God; his spowse is blacke, for the Sunne
1 Song. 1. 5. hath looked upon her, her owne mothers
sonnes have beene angry against her, and all
the glory of the Kings daughter is in-
ward.

And

to the Reader.

And furthest astray are such vayne men
as imagine to themselves a state of perfecti-
on, as if they had already ^v attained the ^{Phil. 3. 11.}
resurrection of the dead: and do disclaime all ^{12.}
Churches and societies where sinnes are to
be scene. Moses face is ^x hid from them ^{Exod. 34.}
as with a ueyle, they discern not the use ^{30. 33, 35.}
of his law, nor end of his ministerie, for a ^{2 Cor. 3. 13.}
veil covereth their harts; neither see they the
possession that sinne hath in them, yea in
^c all Saints, so long as they dwell in these ^{c Rom. 7. 17}
howses of clay, for which cause they sigh ^{18. 1 Ioh. 1}
^d desiring to be clothed with their howse ^{8. 10.}
which is from heauen; to ^c be loosed and to ^{d 2 cor. 5, 2}
be with Christ. And when the veyl shall ^{c Phil. 1, 23,}
be taken from those mens harts, who so farr
mistake themselves to be that they are not:
they will crie with the Leper, ^f I am un- ^{f Levit. 13.}
clean, I am unclean: and will ^g remember ^{45.}
their waies and be ashamed, and never ^g ^{Eze. 16.}
open their mouth any more, because of their ^{61. 63.}
shame, but will ^h judge themselves worthy ^h ^{Eze. 20.}
to be cut of, for all their evils that they haue ^{43,}
committed. Such also as cyther of igno-
rance, or worse humour, doe unorderly de-
part, and rend themselves upon every occa-
sion from the Church and body of Christ;

The Preface

Will walke better, When they haue learned
 i Gal. 6. 2. to i beare an others burden, and tread in
 the Steppes of Christ, his Prophets, and
 Apostles; who used all good meanes with
 patience, to reclaim the offenders, before
 they forsooke them. Yet because the faith
 k 1am. 2. 1. must not be held k in respect of persons,
 l Exod. 23. 2. neyther may we l follow a multitude to do
 euill; and it often fallerh out that the
 m Isa. 1. 21. m faithfull city becometh a harlot, and they
 n Mic. 2. 8. Which were n yesterday Gods people, are
 risen up on the other side, as against an
 enemy: therefore the Saints should
 be wise in hart, and not hold communion
 with any but in the Light, in the faith, in
 the true worship of God; for he is gealous
 euen over his owne people, and will not
 o Exod. 23. 21. spare their misdeeds, but will take his
 p Rev. 2. 5. kingdome from them, and remoue p the
 q Amos. 3. 2. candlestick out of the place, if they repent
 not; and as he sayth by his Prophet, q You
 onely haue I knowen of all the families
 of the earth, therefore will I visit you
 for all your iniquities. Thus may Chri-
 stians Walk as they are counsell'd by the
 wisdome of God, not being r just overmuch,
 r Eccl. 7. 18. neyther s wicked overmuch, laying hold, and
 s Eccl. 7. 19. not

to the Reader.

not withdrawing their hand from this, 2 verse. 20.
that he which feareth God, shall come
forth of them all.

For this cause haue I endeavored, (though
the unfittest among many,) to help forward
in the way of trueth, such as loue the same
with me; and haue penned this treatise fol-
lowing, for their sakes, that haue not means
and leysure to search the scriptures as they
should and would, or by reason of their
weaknes cannot gather and compare the
scriptures together for their comfort and assu-
rance in these points, as they desire. I
haue laboured both for playnnes and breuity,
as I could in so large and ample Argument;
and by references rather sent the Reader to
looke himselfe into Gods booke, then to in-
sist upon collections or expositions of mine
owne. Wherein if any places be alleged
amisse or impertinent, or things gathered
otherwise then the Text will afford; (as
through my ignorance, or unheedines, no
doubt many may be:) I humbly ask par-
don for the same, both of God and his
people; and do desire the Reader not to rely
upon my judgement in any thing; but as
him-

The Preface

v2 Tim. 3, 16
17.

x 1sa. 40, 8.

himselfe by the Wisedome of Gods spirit, shall see agreeable unto trueth. For if any shall buyld upon my words, without sure ground from the Law of the Lord; he shall first offend God, who hath ^v given his scriptures by divine inspiration, to teach and perswade all trueth, to improve and correct all error, to instruct in righteousness, and make men perfect unto every good work; he shall injury me also who haue written these things to be tryed and examined by Christs law, not to be accepted for a law; and he shall injury his owne soule, by relying upon the word of frayl man, whose breath is in his nostrils, which cannot stablisch the hart, nor assure the conscience in any thing. Let therefore the grasse wither and the flower fade, for it is the ^x word of our God that shall stand for ever.

Finally this one thing I would advertise thee of, (good Reader,) that sometimes I alledge the scriptures otherwise then our common translations haue them; When the force of the Originall words, doth afford an other or more ample sence. Herein I fear not to be blamed of any that loue the trueth

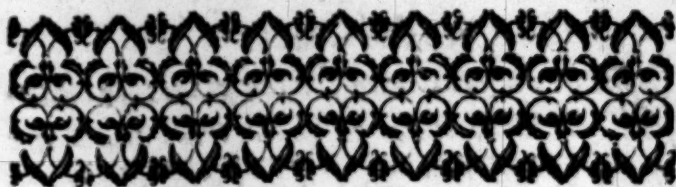
to the Reader

in incorruption; and for the places so changed, I leaue them to their trial that are men of judgement. The Lord who is author of every good gift unto all men, who passeth by the finnes of his seruants, and couereth all their trespasses; passe by in mercy, whatsoeuer in this work is done amisse: and turn these my labours, to the glory of his name, and the benefit of his people. Amen.

HENRY AINSWORTH.

The





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OF the communion and peace that was at
the first: and how loone it was broken.

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powers and censures of Christ: and how
need-**

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- needfull it is for the Saints all, to looke
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THE COMMUNION OF SAINTS.

CHAPTER I.

*Of the Communion and peace that was at
the first; and how soone it was broken.*



OR AS MUCH as we
finde in the Scriptures
so great a difference
made, betweene the
sonnes of Adam, that
some are named the
children ^a of God, of
^b the Light and Day, the ^c Saints of the
Most-high, the ^d Lords chief treasure, the
theyres of blessing; other som, the ^f chil-
dren of men, of ^g this world, of the ^h Di-
vel, & ⁱ of curse; & the one of these sorts
cōmanded to ^k separate from the other,
but to entertayn and continue a holy
^l communion among themselues, endea-

a 1 Joh. 3, 1.
b of. 1, 10.
c 1 Thef. 5, 5.
d 1 Cor. 7, 22.
e 1 Pet. 3, 10.
f Gen. 6, 2.
g Luk. 16, 8.
h 1 Joh. 8, 44.
i 1 Joh. 3, 10.
j 1 Pet. 2, 14.
k 2 Cor. 6, 17.
l 1 Ad. 2, 42.
heb. 10, 24 25

A

vouring

m Ephes. 4, 3. vouring to keepe the ⁿunitie of the Spirit in the bond of peace: it is good and needfull that we knowe, both who are the persons, and what be the causes and conditions of this communion; how far the bounds and limits of it doe extende. For the better perceiuing hereof; let us take a summarie viewe, of the first state of us all.

n Act. 17, 26 2. God which hath made of ⁿone blood all mankinde, to dwell on all the face of the earth; made in the beginning, ^oall things good: but chiefly imprinted the image of his Majestie, on angels and on men, and communicated his graces with them. The Angels he created pholy Spirits, ^qexcelling in strength, and in ^rglorie; and in all abilitie & readines to doe his will; & set them to serue him selfe in ^sheaven, there to behold the joyfull light of his face; where the ^tmany thousands of the minister unto him, and are as ^vcharets whereon his Majesty rideth. Vnto them he vouchsafed his loue and honour, that they should be named the ^xSonnes of God; yea his own glorious title he imparteth vnto them, when

p Psal. 104, 4

q Psal. 103, 20

r Dan. 10, 5, 6

s Mar. 12, 25

t Luke 2, 15.

v Dan. 7, 10.

x Psal. 68, 17

y 18, 10.

z Job 1. 6.

when in the scripture he calleth them ^y Gods. And for this their excellent creation, he requireth of them ^z prayse and glorie; which those heauenly soldiers cheerfully ^a performe to the Lord of hosts, of whose glory the whole earth is full.

^y Psal. 97, 7.
with heb. 1, 6
& psal. 8, 6.
with heb. 2, 7.
^z Psal. 148.
1, 2, 5.

^a Luke 2, 13
isai. 6, 3.

3. Gods fauour vnto man aboue all earthly creatures, appeareth in the goodly frame and fashion, first of his body made of ^b earthly mould in admirable comelynes, bewty & proportion; & with alsufficient furniture of seuerall members, for his owne use and service of his maker. He is so clad ^c with skin & flesh, & joyned together with bones and synewes; the veines and arteries are so diffspread over all, and every parte so cunningly framed, in such curious weise that the Prophet compareth his fashioning to an ^d Embroderie beneath in the earth; and minding this excellent workmanship, sayth unto God, ^e *I will prayse thee, for I am fearfully & wonderfully made,* Into the body (the house of ^f clay) God did inspire the ^g breath of liues, and the man became a living soule; for the

^b Gen, 2, 7.

^c Iob 10, 11.

^d דקמתי
psal. 139, 15.

^e ver. 14.

^f Iob. 4, 19.

^g Gen. 2, 7.

A 2 breath

h *Iob* 33, 4. breath of the Almighty gaue him h life,
 and this breath or minde of man, is i the
 i *Pro.* 20, 27. light or candle of the Lord, which sear-
 cheth all the bowels of the belly. This
 spirituall & immortall substance so in-
 fused, had very singular & gracious en-
 douments of k wisdom, vnderstand-
 ing, will, & many affections, all l good :
 l *Gen.* I, 31. for the holy m Trinitie had consulted to-
 m *Idem* 26. gither to make him an excellent crea-
 i *John.* 5, 7. ture; and so the man did carie the image
 n *Gen.* I, 27 of God, n for in it he was created. He
 o *Col.* 3, 10. had o knowledge, righteousness and ho-
 eccle. 7, 31. lynes for performance of all duties to
 his maker, and his fellow creatures; and
 p *Eph.* 4, 24. this in p trueth simplenes and sinceritie.
 q *Gen.* I, 28. He had q rule and sovereignty over the
 earth and seas, & all the plenty of them;
 he knew the hidden nature of the crea-
 i *chap.* 2, 19. tures, & gaue them r names accordingly;
 f *Deu.* 4, 19 this world was made for his sake, euen
 the glorious f Sun and Moone & starres
 i *Gen.* I, 28. for his use & seruice. He had the t bles-
 sing of the Lord vpon himselfe and the
 v *chap.* 2, 18. creatures under him; a v help like unto
 22. himselfe made, and giuen unto him, for
 comfort and procreation of his kinde;

a gar-

CHAP. I.

5

a garden of delight, full of all pleasant x *Cen. 2. 8.*
fruits, planted by Gods owne hand, for 9.
to yield him food & solace; he was all
honorable inwardly & outwardly, there
was nothing in soule or bodie whereof y *Idem. 2. 25*
he might be y ashamed; for he was the
z generation and a glorie of his God, he z *Aet. 17. 28*
had giuen him b life and grace, and his a *1 Cor. 11.*
visitation preferued his spirit. 7.
b *Iob. 10. 12*

4. And God which made all things
c for his owne sake, made this earthly c *Pro. 16. 4.*
king to be his subiect and to serue him:
wherefore he communicated with him
his word, informing him how to walke
both in body and mind obedient to his
will. For outward exercise he had the
garden to adresse & to keepe; for inward d *Cen. 2. 15.*
cōtemplation, the seuenth day e sanctified e *verse 3.*
as a holy rest: and two trees before him
of diuers ende & use, the one f of life, by f *verse 9.*
the eating wherof he might haue hope to
line in God g for ever; the other of know- g *cha. 3. 22.*
ledg of good & evil, the tasting whereof
would bring him unto assured h death, h *Cen. 2. 17*
with all his posteritie. Thus God gaue a
law to man in his innocencie, and requi-
red obedience which was easy to be per-

formed; which he graciously would accept; for which, his blessing should haue abidden, his fauour and light of his face haue shined still upon him continually.

i Psa. 104, 31 Then did the Lord rejoyce in his works,
k Prov. 8, 31 & his *Wisdom* took solace in the com-
l Psa. 145, 10 passe of his earth; peace was betweene
m Job 38, 7 him and his creatures, all his works *l* did
 praise him, & his Saints did blesse him;
 the *m* starres of the morning sang prayes
 together, and all the sonnes of God (the
 Angels) rejoyced.

5. And then some beames of the incomprehensible light and joy and sweet societie, which the Father Sonne & Holy Ghost had from all eternitie *n* among themselves in the unitie of the Godhead, were communicated with those principall creatures the Angels & men; whiles the one sorte did *o* alwayes behold his face in heauen, the other enjoyed his fauours in paradise: then also was sweete harmonie & most comfortable fellowship, peace & amity *p* betweene the creatures, for their mutuall delight & cōsolation; without diuision discorde or enmity, there were no hatefull spirits made

CHAP. I.

7

to rebell against God, to tempt & torment man, or misuse any other creature. No death diseases or calamities to molest the; no terrours to driue them from their Maker; no guiltie feares to afflict the soule, no noysome lusts to reigne or rebell in their bodies; nor any other meanes to hinder or disturbe the peace and communion, or cause jarr and debate among all or any Gods handy workes.

6. But some of those sonnes of God the Angels, soone ^q sinned; & abode not ^{q 2 Pet. 2, 4. john 8, 44. Jude vers. 6.} in the trueth, neyther kept their first estate; but forsooke their owne habitatiō; where they dwelt in blisse with God: & so became the causes of their owne endlesse and unspeakable miseries. For they hauing fallen of their owne accorde; were not holpen nor ^r spared, but forsaken of God, separated from the other holy and elect Angels, thrust out of heauen, and bound in bonds of eternall night and darknes, to be reserved for iudgement at the appointed time.

7. These Spirits, being of Saints become vncleane Diuels, hatefull to the Lord, impenitent & malicious in them-

A 4

selues;

ſelues; fell alſo to be ſmankillers euen
 f Ioh. 8, 44. from the beginning; and liars againſt the
 t Gen. 3, 1, 2, trueth of Gods word, t aſſaulted our firſt
 &c. Parents, the woman by the Serpent, the
 man by the woman; & by ſubtilty drew
 them into tranſgreſſion of Gods playne
 Law, and ſo into the ſnares of linne and
 death: and this ſoone after their ſeating
 in paradife, as by Moſes narration doth
 appeare. For which willing tranſgreſſion,
 whereby thoſe our progenitours wrap-
 ped v themſelues & all their offspring in
 v Rom. 5, 12, 15, 18. everlaſting woe and wretchednes: the
 communion and peace betweene God &
 man, was ſoone diſanulled alſo; & with
 all earthly creatures for mans ſake. Then
 was Gods x curſe poured out on the head
 x Gen. 3, 14, 15--17. of that olde Serpent, & his wrath into
 the world; where the creature became
 y Rom. 8, 20 &c. y ſubject to vanitie. Man which had hid
 himſelf from the face of his Maker, was
 found out, arraigned and judged for his
 diſobedience; was thruſt out of the gar-
 den of pleaſure, and the holy z Angels
 kept him from the tree of life. Thus
 was his happines ſuddenly changed into
 miſerie: in labour and ſorow to ſpende
 his

Cherubims
 p Ioh. 1, 24,

CHAP. II.

9

his dayes , till the spirit goe out of him vnto God for judgement ; & the body returne to dust.

*Man (that is) in honour , and understandeth not ;
he is like to the beasts, that perish. P^{sa}. 49, 20.*

CHAPTER II.

*Of the horrible miseries that Diuils and
men fell into, after they had forsaken God.*

THAT wee may the better discern Gods grace unto us in Christ, who hath freed us from all calamities, and restored us to a most happie state, from which we shall never fall: let us take a view more particularly of the many miseries, which sinne did bring vpon the creatures; so will the benefit of our redemption appeare most precious, our hearts shall be filled with gladnes, and our mouth with songs of prayse, to him that hath saved us from so great a destruction.

2. The Diuill having willingly rebelled against God, repented not of his wickednes, but being full of malice, set himselfe as an enemy against the Lord

A 5

and

CHAP. II.

10

^a Job 1, 6, and his creatures. And for this cause is
^{revel. 20, 2.}
^b 1 Pet. 5, 8. named in Hebrew ^a *Satan*, that is, ^a *Fiend*,
^c Zach. 3, 1. an ^b adversarie,emie or resister, ^c hin-
^{1 thes. 2, 18.} dering all good, ^d beginning & helping
^d Mat. 13, 28, forward all evill. He is called also with
39.
^e שדים ^{den.} his fellowes ^e *Shedim*, that is *waster*; for
32, 17. the scath & hurte which they doe, ^f prey-
^f Luke 8, 29 ing upō the creatures & spoyling them:
30, 13.
^g שעים ^{and g} *Seghnirim*, that is rough, rugged or
^{levit. 17, 7.} hayrie, for the horror of their hiew,
^h Esa. 13, 21 wherein they appeared like ^h Satyrs, or
^{34, 14.} other ugly creatures; & wherewith they
terrified such as saw them. In Greek he
ⁱ Mat. 4, 1. is named ⁱ *Diabolos* (*Divel*) that is, a ca-
^k Rev. 12, 9 lumniator, because he maliciously kaccu-
10. Job 1, 9, feth, detracteth and depraveth, the per-
11. 2, 4, 5 sons, words, actions, not of men onely,
^l Gen. 3, 3, but even of ^l God himselfe. He is called
4, 5. also the ^m wicked or *malignant* one, for
^m ο πονηρος.
¹ John 2, 13. molesting, and with his ⁿ fierie darts en-
ⁿ Eph. 6, 16. deavouring mans ruine and miserie; the
^o Matth. 4, 3 *Tempter*, for assaying to drawe men vn-
^p Rev. 12, 9 to sin: a ^p *Serpent* and a *Dragon*, for his
subtilty and fierceness, and venomous na-
^q luk. 11, 24 ture: an ^q uncleane spirit, for his filthi-
^r 1 Kings 22 nes: a ^r lying spirit, for his falshood and
23. deceit, being a *Liar* & the father ^f there-
^f Ioh. 8, 44. of,
^h *h*

of, no trueth is in him. And though one
 Divil be principall, yet hath he many
 partners called *his Angels*; all of them
 malicious & y uncleane spirits like him-
 selfe, going about with him that roaring
 lyon, to rend & to devour. These yspi-
 rituall wickednesses are authors, instru-
 ments and abettours of all manner z un-
 godlines, unrighteousnes, abomination
 & uncleannes; they seeke by all meanes
 to overthrow Gods kingdome, and to
 stablish their owne; therefore like rave-
 nous birds a they devour up the seede of a
 the word, least men should believe it &
 be saved: and like b envious men, sowe
 tares among the wheate, and goe their
 way; they corrupt mens minds with er-
 rors and heresies, the doctrines c of Di-
 vils. Great knowledge they haue to doe
 evill, and are therefore called d *demonies*,
 that is cunning or skilfull; great abilitie
 also to effect it, and are therefore named
 e *principalities and powers*; their captaine
 being called f *the prince of this world*, for
 his effectuall g working in the children
 of disobedience; and is compared h to a
 strong man armed, keeping his pallace;
 yet

t Mat. 25, 41

y Mat. 10, 1.

x 1 Pet. 5, 8.

y Eph. 6, 12.

z Mat. 4, 3, 9

o 12, 45.

John 13, 2.

Act. 5, 3.

Rev. 16, 14.

a Luke 8, 5.

12.

b Matth. 13.

25, 28, 39.

c 1 Tim. 4, 1

d *daimons*,

marke 5, 12.

e Col. 2, 15.

f John 14, 30

g Ephes. 2, 2.

h Luk. 11, 21

yet is he also raunging abroad, and very diligent to worke milchief; and therefore ^{i Job. 1, 7. & 2, 2.} compasseth the earth to and fro, and walketh aboute in it; seeking to ^{k Luk. 22, 31} winnowe the godly as wheate, & make their faith to faile. And as there is no ende of these fiends wickednes in themselves, and their owne abominable nature: so neyther would there be ende or measure of their cursed actions and effects; were it not, that God restreyneth their malice, and hath set up the kingdom of his holy sonne Iesus, to ^{i Iob. 3, 8.} loose the workes of the Diuel; to destroy and ^{m Heb. 2, 14.} abolish him.

^{rev. 12, 7, 10} 3. And as these foule spirits, being fallen from grace, thus set themselves against God & all goodnes; so God againe cast them out of his favour and from his ^{n Ps. 4, 15, 11} presence, (wherein is the ^o fulnes of joy) from the chearfull light, libertie & happines which they enjoyed, & thrust them ^{o 2 Pet. 2, 4.} downe ^{Jude ver. 6.} into hell, there keeping them in cuerlasting chaines, under darkenes, unto damnation in that day, when he will come to judge the worlde. And although they haue in the meane space
some

some loosnes and libertie, not onely to
 range abroad in the world, but euen to
 p appeare before God in heauen, when
 he pleaseth so to suffer them: yet haue
 they no joye in his presence, but qhorror
 & trembling; neyther is there any com-
 fortable r communion betweene his ma-
 jestie and them, nor peace betweene the
 holy spirits and them; but Michael and
 his Angels f warrcth against them, t stri-
 veth with them, and v rebuketh them in
 the name of the Lord, for his chosens
 sake. Enmitie hath x he also put, and
 warre betweene the saincts on earth and
 them, the saincts whom he hath redee-
 med from their damnation, by the
 y blood of his beloved sonne; by whose
 blood they z overcome; and under their
 feete, the God of peace a will treade
 downe Satan shortly. In dreade those
 damned spirits are of the b bottomlesse-
 deepe, which they desired Christ, that he
 would not commande them into; & fear-
 fully they expect frō his hand torment,
 the effect of that c curse which is come
 upon them to the utmost, and shall be
 executed in unspeakeable manner and
 measure

p Iob 1, 6, 7.

r king. 22, 19

2 I, 22, 23.

q Iam. 2, 19.

r 2 Cor. 6, 14

15 mat. 8, 29

f Rev. 12, 7.

t Iude v. 9.

v Zach. 3, 1, 2

x Gen. 3, 15.

ephef. 6, 12.

c.

y Ephe. 1, 7.

z Rev. 12, 11

a Rom. 16, 20

b a curse,

luke 8, 31.

c Gen. 3, 14.

dRev. 20, 10
mat. 25, 41.

measure in that day, when (having fulfilled the measure of their sinne) they shall be^d cast into the lake of everlasting fyre and brimstone, prepared for them; & so without end or relaxation of their miserie, be separated from the Lord and all his Saints, from his life, light, and blessed communion, for ever and yet.

e Gen. 3, 5.

f Atheists eph.
2, 12.

4. Men that had ben made in the similitude of God, holy just happy & immortall, without any want or imperfection in soule or body; not continewing in this honour, but making shipwreck of faith by beleiving the word of Satan; & of good conscience, by obeying his counsell, & acting the same: whereas they were promised, to be as Gods knowing good & evil, fell by this meanes into corruption and miserie, and became like diuils, f without God in the world; subject to the horreur of his, whrath, and eternall damnation. Whose woefull estate is to be considered, first in regard of sinne; (wich stayed not in one action but fretted as a canker and overflowed all:) secondly of punishments for sinne, both of these are in soule & body, and

and their full measure or accomplishment is of the one in this world, of the other in the world to come.

5. The first sin of man was as venim, that suddainly spread it selfe into all the powers of soule and body: and subdued the all under death & corruptio so soon as the serpent had bitten him. And as he was the roote of all mankinde; so did the contagion also spreade into all the branches his children. By g his disobedience many were made sinners, and became h dead; euen by the i one offence of that one man was the evill propagated vnto k all men, to condemnation: who k ver. 18. now being evill by nature, could neyther l speake nor doe good, but dayly l Math. 12. waxed worse. So that when the Lord 34. m from heauen looked downe upon the sonnes of Adam, to see if there were any m Psal. 14, 2. 3. 4. rom 3, 10, 11, 12. that did vnderstand, that did seeke God: beholde, all were gone back, all were corrupt, none that did good, no not one; yea euen the children n from their birth and conception uncleane and sinfull. n Lev. 12, psal. 51, 5. & 58, 3.

6. The corruption and nakednes of man

CHAP I I

man in soule, is to be seen in the understanding, which ^o perceiueth not, neither can know the things of God; yea though light shine into this darknes, yet doth not the ^p darknes comprehend it, ^q the hart knowes not, the eye sees not, the ear hears not after much instruction: mans wisdom is but ^r foolishnes, and whatsoever he savoureth in minde, is ^s sentitie against God and ^t death to himself. The hart of man, which is the founteyn ^v whence all the actions of life doe flow; is ^x crooked, crafty, deceitfull above all, and wretched, desperately sick euen unto death: so that ^y every fiction of the thoughts of his heart is onely euil every day ^z euen from his childhood. And as the minde is without ^a the knowledge of God, or ^b forgetfull if it haue known him; so is it otherwise ^c corrupted in the faculties thereof, & caried with ^d vanitie. The Conscience which all men haue within them, to ^e beare witnes of their works, this also is ^f defiled together with the minde; & through custome of sinne, and Satans effectuall working is ^g seared as with a hotte yron, and become without

out remorse or feeling. The ^h Will is al-
 so alienated from God, and from his
 i correctiō counsel, or ^k hearing the same. i ^h Prov. 1, 25;
 All the other affections in like manner ^{30.}
 corrupted, by cruell ^h hatred one of an
 other, euen of owne ^m brethren; of that
 which is ⁿ good, yea euen of ^o God him-
 selfe: the loue and delight being set on
 p vanitie & wickednes. Finally the soule
 of sinfull man is fraught with ^q all un-
 righteousness, wickednes, maliciousnes,
 wrath, envie, debate, covetousnes, inor-
 dinate lusts, ambition, pride, unmerci-
 fulnes, and deepe hypocrisie, with all o-
 ther vices: being ^r empty & destitute of
 euerie good grace and virtue; he hath
 neyther ^s feare of God, nor reverence
 of man; yea, that there is ^t no God, be all
 his cogitations. ^o Psal. 81, 18
ⁱ Prov. 1, 25;
^k I sa. 28, 12
^l Tit. 3, 3.
^m Pro. 19, 7
ⁿ Mich. 3, 2
^o 2 Chro. 19,
^p Psal. 4, 2.
^q Rom. 1, 29
^r Mat. 12, 44
^s Psal. 36, 1.
^t Luke 18, 2.
^u Psal. 10, 4.

7. The body (which is the ^v earthly
 tabernacle and ^x sheath of the soule) and
 all the ^y mébers of the same, are fit instru-
 ments to fulfill the evill thoughts of the
 minde; and be ^y given over in like weise
 to the service of vncleannes and iniquity:
 the evils which lust hath conceived in-
 wardly, are by Satans helpe and these in-

struments, brought forth and effected.
 Hereupon doth man commit all iniqui-
 tie with greedines: his ² hands execute
 wickednes and crueltie; his ² feet runne
 to evill, and make haste to shed blood;
 his ^b eyes are full of adulterie, & cannot
 cease to sinne, defiled with ^c haughtines
 and mocking, with ^d murder and ^e ma-
 liciousnes; his throate is an open sepul-
 chre, the venom of aspes is under his lips;
 his mouth, full of cursing and bitternes;
 his tongue, an ^g unruly evil, full of dead-
 ly poyson, a world of wickednes, defi-
 ling the whole body, and setting on fire
 the wheele or course of nature, being it
 selfe set on fire of hell, wherewith he
 curseth men & ^b blasphemeth God. His
 carkeesse he decketh and cloatheth with
 pride; his belly he pampereth and filleth
 with excelle, for it is his ⁱ God; he is pou-
 red out into all lasciviousnes. Neyther is
 there any ^k uncleannes, fornication, unna-
 turall filthines or beastlines, wherewith
 he abuseth not his own body: no treche-
 rie, theft, murder, witchcraft, worship of
 idols, yea euen of ^l diuils, which he com-
 mitteth not. And these things he doeth
 with

2 Psal. 58, 2

2 Prov. 1, 16

b 2 Pet. 2, 14

c Prov. 6, 17

d 30, 17

e Psal. 10, 8

f Mat. 20, 15

g Rom. 3, 13

h Lam. 3, 6, 8

i Levit. 24,

11.

j Phil. 3, 10.

k Rom. 1, 26

27, 29. lev.

20, 10, 13, 15

l Rev. 9, 20,

21. psal. 106,

37, 38.

with an high hand & obstinate heart, till
 he become most^m abominable & filthy, ^m *Iob. 15, 16*
 drinking iniquitie as water; making it naⁿ
 pastime to doe wickedly, ⁿ *Pro. 10, 23.*
 any evill; but for to glutte himselfe with ^o *Psa. 36, 4.*
 his lothsome delights, addeth sinn unto
 sinne, & p drunkennes unto thirst, grow-
 eth q past feeling, and after his^r hardnes ^p *Dent. 29,*
 and heart which cannot repent, heapeth ^{19.}
 up wrath against the day of wrath & of ^q *Ephe. 4, 19*
 the revelation of the just judgement of ^r *Rom. 2, 5.*
 God, unto whom he hath sayd, f departe
 from me, for I desire not the knowledge ^f *Iob 21, 14*
 of thy wayes; who is the Almighty that ^{15.}
 I should serue him, & what profit should
 I haue, if I should pray unto him.

8. So men that would themselues be
 Gods, are fallen to such impietie, that
 they are not farre from the lothsome na-
 ture of divils; which our Saujour signi-
 fied, when he called Iudas v a *divill*; and ^v *Ioh. 6, 70.*
 the Iewes, the *divils children*. And now [&] *8, 44.*
 God abhorres al wretched mans works,
 and euen his most x religious actions, ^x *Isa. 1, 13,*
 which his troubled, ignorant & hypo- ^{14.}
 critically conscience causeth him to per-
 forme. The Lord regardeth neither yhim ^y *Gen. 4, 5.*

2 *Pro. 21, 27.* nor his offering, his sacrifice is ^z an abomination, his prayer is ^a turned to sinne,
 3 *Psal. 109, 7.* all his worship is ^b vaine, his workes of
 4 *Mat. 15, 9.* mercie ^c unprofitable, & ^d nothing is pure
 5 *ch. 6, 1, 2.* unto him, his labour ^e & his revenues are
 6 *Tit. 1, 15.* unto sinne, he himfelfe lyeth ^f dead in
 7 *Pro. 10, 16.* sinnes, and the ^g soule of God doth hate
 8 *Ephes. 2, 1.* him. Therefore ^h his eyes shall fayle, his
 9 *Psal. 11, 5.* refuge shall perish, & his hope be expi-
 10 *Iob 11, 20.* ration of soule: for he ⁱ offreth the sacri-
 11 *Ecc. 4, 17* fice of fooles, and knoweth not that he
 12 *2 Tim. 3, 8.* doeth evill; he is ^k reprobate concerning
 13 *Tit. 1, 16.* faith, abominable, ^l & unto everie good
 worke reprobate.

9. The rewarde of sinne unto man,
 from the just hand of God, is fearfull
 14 *mden. 32, 35* ^m vengeance ⁿ curse and ^o death, begunn
 15 *n prov. 3, 33.* in this world, to be fulfilled in the next.
 16 *o Rom. 6, 23* His vengeance and curse God inflicteth,
 sometime by his owne powrefull hande
 upon the bodies and soules of sinners;
 sometime he useth his creatures to tor-
 ment them: yea often he vexeth one man
 by an other, and euen by himfelfe. For
 17 *p Gen. 3, 7,* man in himfelfe hath confusion, & is ^p a-
 18 *10.* shamed of his owne body and members;
 his reason, will & affections are often at
 warre

warre one with another, and his concupiscences ^q fight within him: rankerous envie ^r fretteth and consumeth him; carking covetousnes ^s pierceth him through with many sorowes; his owne inordinate lusts doe vex ^t and make him sick and leane; generally his whole life he leadeth in vaultie ^v and vexation of spirit, all his dayes are sorowes, and his travaile grief; his heart taketh not rest in the night, for he is like ^x the raging sea that cannot rest, whose waters cast up mire & dirte; there is no peace unto him. Againe he is often troubled in mind for his misdeeds, guiltie feares do torment his conscience, & he is ^y condemned of his owne heart; ^z despairing of all help & mercy at Gods hand: whereupon men dreade oft times ^a where no dreade is, and the ^b sound of a leaf shaken doth chase them away, they flee as from a sword & fall, no man pursuing them; ^a ^c sounde of feare is in their eares, that in their prosperity the destroyer shall come upon them, neither beleue they to returne out of darkenes. So that in this miserie, loathing longer life, some lay violent hands ^d on their own bodies,

^q *Iam. 4, 3.*^r *psa. 112, 10*^s *1 Tim. 6, 10*^t *2 Sam. 13, 2, 4.*^v *Ecdl. 2, 17 23.*^x *Isa. 57, 20 21.*^y *1 Ioh. 3, 20*^z *Gen. 4, 13.*^a *psal. 53, 5.*^b *lev. 23, 36 deut. 28, 65, 66.*^c *Iob. 15, 22.*^d *2 Sam. 17, 23. act. 1, 18*

and murther themselues. And man to man doeth all manner mischief and outrage, that they are as ^e beasts unto themselves by reproaching, blaspheming, robbing, defying, captiving & murthering one an other, both secretly and openly, not sparing their owne brethren, wiues, children or dearest freinds in their savage wrath, hatred and crueltie. The Lord moreover afflicteth their bodies with ^f many grievous & noysome sicknesses; their bowels are inwardly tormented with paines, their joynts & limmes with aches, filthy leprofies, sores and botches doe vexe and deforme them; burning & pestilent fevers doe afflict and consume them: neyther is there any parte or member from the crowne of the head to the sole of the foote, which is not smitten & wounded; euen the minde & vnderstanding with phrensie & ^g madnes; and the bodies sometime deuoured with lice & ^h vermin, whiles they are yet aliue:

^e Ecc. 3, 18.
^f Job 24, 5, 7,
 9, 14, 15, 21
 22.

^f Dent. 28.
 21, 22, 35.
 &c.

^g Dan. 4, 13
 29, 30, 31.

^h Aq. 12, 23

10. The creatures all, are executioners of Gods just judgements upon wicked men. The heauens sometime withhold their dewes and rayne, and become like

like i brasse: sometime they sende down i *Leu. 26, 19*
 stormie tempests, & with haylstones and *Psalm. 18, 12*
 fire, and other evill influences, to de- *Exod. 9. 23,*
 stroy the earth, the inhabitants & fruits *24.*
 thereof. The ¹ Sun smiteth them by day, *Psalm. 121, 6*
 the moone by night; the ^m starres from
 their bulwarks fight against them. The *mindg. 5, 20*
 earth either ⁿ yieldeth not her fruit, but *n Gen. 4, 12*
 is like yron; or bringeth forth thornes & *3, 18.*
 and thistles and venemous weedes: yea
 sometimes ^o openeth her mouth, and *o Num. 16,*
 swalloweth men up aliue. Hunger and *32.*
 famine doe afflict them, that for wante
 of foode they are enforced to eate the
 flesh of their ^p owne children. The wild
 beasts ^q preye upon and devoure them; *p Deut. 28,*
 euen the smallest and vilest creatures, as *33, 57.*
^r frogges, flies, lice and the like; are mi- *q 2 Kings 17*
 nisters of wrath and vengeance upon the *25.*
 disobedient. The fire breaketh out and *r Exod. 8, 6,*
 burneth them with their substance; the *17, 24.*
 water overfloweth and drowneth them.
 The ^f Angels of the Lord, doe pursue,
 scatter and destroy them. And the Di- *f Psalm. 35, 5.*
 vils unto whom wretched men yield ho- *6. 2king. 19*
 mage and obedience, doe tyrannize over *35.*
 their ^t goods, their bodies & their soules; *t Mat. 8, 32.*

v *Marc. 9, 17* vtearing and tormenting them, casting
 18, 20, 22. them into fire and into water; x depri-

x *Luke 8, 27* ving them of reason sence & speech: ha-
 29. & 11, 14 ving them also in horrible bondage vn-

y *Ephes, 2, 2.* der sinne, y working effectually in them,

z *2tim. 2, 26* & holding them as in a snare z unto their
 owne will. So that the benefits of God

towards them wicked men doe abuse to

a *psal. 73, 4.* further a licenciousnes and presumption;
 5--8. by his punishments also they are not bet-

tered, but increase impietie, as it is writ-

ten, b *Men blasphemed the name of God,*

which hath power over these plagues, & they

repented not to giue him glory: c *they bla-*

sphemed the God of heaue for their paynes &

for their sores, & repented not of their workes.

11. Therefore after a few evil daies on

d *pro. 10, 27* earth, which also for his sinns dare short-

ned, the man being broken, decayed &

worne out with miseries, is caused at last

e *Iob 18, 14* to go to the eking of feares; death seazeth

upon him, & separateth the soule fro the

body; neither can f any man redeme his

brother, or giue his ransome to God, that

he may liue still for ever, and not see the

grauel: but g terrors take him away as wa-

ters, a tepest stealeth him away by night;

God

God casteth upon him (his plagues) and spareth not, though he would faine flee out of his hand; as ha whirlewind y^e passeth, so is the wicked no more. For i his spirit departeth, he returneth to his earth, then his thoughts perish, his k forme & bewty consumeth; and as he himselfe, so i his Name also shal rotte. His soule being m fetcht away from the body (wherein it lived and joyed but n a litle while in the momentany pleasures of sin,) is brought to the oprison of hell; where all damned ghostes fearfully expect their finall doome, at the greate day of God; when the soules being againe joyned wth their carkeffes, which the Lord pwill raise out of the dust; the seas and death and hell q having deliuered up the dead which were in them, they shall be judged euery man according to their workes r done in the body. The s bookes shall be opened, f and all things brought to light that were hidde in darknes, the counsels of the hearts made manifest; the v heauens shall declare mans wickednes, and the earth shall rise up against him; accounte shall be giuen of x everie evill worke and idle

h *pro. 10, 25.*i *psal. 146, 4*k *psa. 49, 14*l *prov. 10, 7*m *Luk. 12, 10*n *Iob 20, 5.*o *1 pet. 3, 19.*p *Aa. 24, 15*q *Rev. 20, 13*r *2 Cor. 5, 10*s *Rev. 20, 12*t *1 Cor. 4, 5.*v *Iob 20, 27*x *Iude v. 15*

mat. 12, 36.

y *Rom. 3, 8.* ners y indignation and wrath; they shall
 z *Matth. 13,* be z cast into the fierie lake prepared for
 39--42. & the Diuill and his Angels, and with them
 25, 31, 32. be tormented in those eternall flames;
 41, 46. being for ever separated from the a pre-
 2 *2Thes. 1, 9* sence of the Lord, and from the glorie
 b *Psa. 49, 14* of his power, from his comfort life and
 c *Iob. 20, 26.* light: and Death shall bfeede vpon them,
 d *Mat. 8, 12.* the fyre that is not blowne shall devour
 e *Rev. 20, 24* them. Then shalbe d weeping and way-
 f *Isa. 66, 24* ling and gnashing of teeth, with too late
 marke 9, 43, repentance, and fruitlesse lamentation, in
 44. that e second death, and vtter darkenes,
 where the f worme shall not die, nor the
 fyre be quenched for evermore. This is
 the portion of the wicked from God;
 and the rewarde of their sinnes from the
 hand of the Most High.

The wicked is kept vnto the day of destruction; they shall be brought forth to the day of wrath. Iob 21. 30.

CHAPTER III.

Of mans Redemption, & the renewing of his peace; by the grace of God in Iesus Christ.

GOd, though he spared not the Angels
 which sinned of their own accord,

&

& maliciously drew man into their condemnation: yet shewed he favour to Adam and his children, when it was neither deserued nor asked. For of them, he had ^a chosen to be his, before the foundations of the world, & ^b prepared for them a kingdome, which it was ^c his pleasure to giue unto them; therefore could he not be hindered, ^d no wisdom nor vnderstanding, nor counsell could preuaile against him, but ^e his owne counsell did stand for euer, & the thoughts of his heart throughout all ages; he also ^f is greater thē all, & none is able to take his sheepe out of his hand; therefore he sayd vnto them, ^g when they were polluted in their owne blood, ye shall liue; euen when they were in their blood, he said vnto them, ye shall liue; I will ^h reedeme them from the power of the graue, I will deliver them from death.

2. Yet because as his mercy should be magnified, his justice also was to be satisfied, & death inflicted for the transgression of his law; and now mans miserie & weaknes was such, as endure death he might, but overcome it he ⁱ could not,

^a Ephes. 1, 4.^b Math. 25,

34.

^c Luke 12,

32.

^d pro. 21, 30^e psal. 33, 11^f Job. 10, 29^g Ezec. 16, 6^h Hos. 13, 14ⁱ Job 14, 10,

12.

kp/a. 89, 48 not, nor k deliver his soule from the
 hand of the graue: therefore had God of
 his rich grace & incomprehensible loue,
 l Iohn 1, 14, ordeyned his l only begotten Sonne,
 18. which was in his bosome, m one with
 m ch. 10. 30. himsele, & in glorie with him n before
 n cha. 17. 5. the world was; by whom o all things
 o Col. 1, 16, were created in heauen & in earth, things
 17. visibie & invisibie, & in whom all things
 consist; euen this his owne deare sonne
 p 1 Pet. 1, 20 had the Father ordeyned p before the
 q Mat. 1, 21. foundation of the world, that he shoulde
 r 1 Ioh. 1, 10 q saue his people from their sinnes, and
 r deliuer them from the wrath to come.

3. And forasmuch as being in the
 f Phil. 2, 6. forme of God, and t very God himsele
 t Ioh. 5, 20 (who liueth, and is blessed for ever) he
 could not in that nature & glorie (where
 in v onely is immortalitie) partake with
 v 1 tim. 6, mans wretchednes, or taste of his death,
 16. which yet by Gods grace he was to taste
 x Hebr. 2, 9. for all men: therefore was it also ordeyn-
 ed, that the y Word should be made
 y Iohn 1, 14 flesh, euen the Sonne of God, when he
 came into the world, shoulde be made
 z Gal. 4, 4. of z a woman, & of the a seede of earth-
 a Act. 13, 23 ly man according to the flesh; that he
 should

should take on him the forme ^b of a ser- ^{b phil. 1. 7.}
 vant, & be found in shape as a man, par-
 taker ^c with his children of flesh and ^{c Heb. 2. 14}
 blood, that hee might suffer for their
 sake, be touched with the feeling of
 thei'r infirmities, ^d and in all things tem- ^{d chap. 4. 18}
 pted in like sorte, yet without sinne.

4. This incarnation of the Lord,
 whereby he should become our *Emma-* ^{e Mat. 1. 23}
nuel, that is, God with us; was not to be
 mans work, or brought to passe by car-
 nall generation, but by the ^f holy Ghost
 & power of the most high, overshadow- ^{f Luke 1. 35}
 ing a virgin, whereby she should ^g con- ^{g verse 31.}
 ceive in her wombe, and beare a ^h holy ^{h verse 35.}
 thing, that should be called the *Sonne of*
God. Who for the fulnes of the grace of
 the Godhead, which was to ⁱ dwell in ^{i Col. 2. 9.}
 him bodily, and the ^k spirit wherewith he
 was to be anoynted; should be named ^{k Luke 4. 18}
 the ^l *Messiah*, and the *Christ*, that is, the ^{l Iohn 1. 21.}
Anoynted of God: and for the saluation
 of sinners, should be crowned with the
 title of ^m *Iesus*, that is, the *Saviour* or *De-* ^{m Mat. 1. 21}
liverer, at whose name ⁿ every knee
 should bowe, both of things in heaven, ^{n phil. 2. 10.}
 and things in earth, and things under the
 earth;

earth; & everie tongue confesse that Iesus Christ is *the Lord*, unto the glory of
 o *Isa. 49, 6.* God de Father; who gaue him to be ^ohis
 salvation to the end of the earth.
 p *Heb. 1, 3.* 5. For by this his Sonne, the p bright-
 q *2 Cor. 5, 19* nes of his glorie, God would qreconcile
 the world to himselfe, not imputing but
 r *Ephes. 1, 7.* freely r forgiving their sinnes unto them;
 s *Col. 1, 15.* and by this s image of his owne invisible
 t *chap. 3, 10.* majestie, would t renewe the heavenly
 v *Eze. 36, 26* image in man, which now was defaced,
 x *vers. 27.* giving him v a new heart and a new spi-
 rit, euen putting x his owne spirit within
 y *2 Cor. 5, 17* him, and making him a y new creature.
 z *Gen. 2, 7.* For whereas the first Adam was made
 but a z living soule, and having lost his
 life by sinne, could not recover the same
 a *Rom. 5, 12,* againe, but death a reigned over all: this
 b *24.* second Adam which was a b liuemaking
 c *2 Cor. 15, 45.* spirit, should c quicken them that were
 d *Ephes. 2, 5.* dead in trespasses and sinnes, and by his
 e *Ioh. 5, 25.* d voyce should rayse them up, and giue
 them life eternall; that so the dead men
 e *Isa. 26, 19* might liue againe, and they awake and
 sing, that dwell in dust.

6. The way to work out this wondrous
 grace for mens redemptioⁿ, was appointed

to be by great afflictions, through which
 the f Prince of their saluation was to be f Hebr. 2, 10.
 consecrate, that many children might be
 brought vnto glory. For this Sonne of
 God the Lord and heyr of all things,
 was to empty himselfe, and take on him g Phil. 2, 7.
 the forme of a servant, to become lesser i
 then the h Angels, yea more i deformed h Heb. 2, 7, 9
 then the sonnes of Adam, euen a k worme i I/a. 52, 14.
 and not a man, the shame of men and k Psal. 22, 6.
 contempt of the people, that when we
 should see him, l he should haue neyther
 forme nor bewtie that we should desire l I/a. 53, 2.
 him: though yet in himselfe, he was much
 m fayrer then the sonnes of Adam, all his
 parts & features & countenance so excel- m Psal. 45, 2
 lent, as he was n wholly delectable. n Song. 5, 16

7. So when the first begotten of the
 Father was brought into the world,
 though o all the Angels of God did wor- o Heb. 1, 6.
 ship him, the p winds and seas obeyed
 him, the Fish q payed his tribute, the p Mat. 3, 27
 r wilde beasts lived at peace with him,
 and the very s Diuils confessed him, and q Matth. 17
 were afrajd: yet wretched man would s
 not acknowledg him, his t own received t Mark 1, 13
 him not, he was v a stranger to his bre- t Luke 8, 28.
 thren t Iohn 1, 11
 v Psal. 69, 8.

thren, an aliant to his Mothers sonnes,
 x despised he was, & we esteemed him
 not. Yea God himself would y breake
 y verse 10. him, & make him subject to infirmities,
 z verse 6. & lay upon him the z iniquity of us all;
 aha. 43, 24. for we a made him to serue for our
 sinnes, we wearied him with our iniqui-
 ties; so that innumerable troubles com-
 passed him about; & our sinnes which
 now were c his, tooke such hold upon
 cp sal. 40, 12 him, that he was not able to looke up,
 d john 18, 11 for which a cup was d giuen him of the
 Father to drinke, full of e sorow fear,
 e Matth. 26, heavines, & agonie, that made his soule
 37 38. mar. heavy euen unto the death, & he prayed
 14, 35. his Father, that f if it had been possible,
 f Mat. 26, 39 it might haue passed from him; offering
 up his prayers with g strong crying and
 g Hebr. 5, 7. teares, & sweate h like drops of blood
 h Luk. 22. trickling downe to the ground, the sha-
 44. dow of death i being upon his eyes. But
 i Job 16, 16. because it could not be but he must
 drink (for therefore k came he to that
 k Job. 12, 27 houre,) and the Lord God had l opened
 hie ear that he was not rebellious, ney-
 ther turned back: he m willingly gaue up
 m psal. 40. his body for a sacrifice, & bore the
 7, 8. wrath

wrath of God due for our trespasses, he which knew no sinne was made sinne for us; and poured out his soule unto death.

n2 Cor. 5, 25

o Isa. 53, 12

8. Then came Satan the Prince of this world, to see if he could haue conquered him, but he had nothing in him: yea his owne time was now come, now was he to be cast out, and Christ being lifted up from the earth, would drawe all men to himselfe. The serpent beset him with the snares of death, and with floods of Be- lial to make him afraid; but he sayd vnto death, *I will be thy death*; and vnto the graue, *I will be thy destruction*; so he spoyled the principalities & powers of that kingdome of darknes, made a shew of them openly, triumphed over them in the same crosse, and destroyed v through death, him that had the power of death, that is the Diuill.

p Ioh. 14, 30.

q chap. 12, 31, 32.

r Psa. 18, 4,

s Hos. 13, 14

t Col. 2, 15.

v Heb. 2, 14.

9. They for whom he suffered all these things, regarded not the rock of their saluation, but iudged him as plagued, and smitten of God and humbled. He trode the winepresse alone, and of all the people there was none with him, his owne

u Isa. 53, 4.

x ch. 63, 3.

y Mat. 26, 56

C disciples

disciples had all forsaken him and fled,
 that he by ^z himselfe might purge out
^z *Hebr. 1, 3.* sinnes. He looked ^a for some to haue
^a *Ps. 4, 69, 20.* pitie on him, but there was none; for
 comforters, but none he founde; there
^b *Ps. 142, 4.* was ^b not any that would know him, all
^c *Act. 3, 13.* refuge fayled him, none cared for his
 soule. His owne people ^c betrayed him,
 & denyed in the presence of Pilat, when
^d *verse 14.* he had judged him to be delivered, they
^d denyed the holy one and the just, & de-
 sired a murtherer to be given them. Then
 was the Lord of glorie misused, and suf-
 fered much speaking against of sinners,
^e *Ps. 109, 2* they ^e opened upon him the mouth of
^{3, 5.} deceyt, and compassed him about with
 words of hatred, they rewarded him evil
 for good, and hatred for his friendship;
^f *Math. 26,* they ^f spate on his face, & buffeted him;
^{67.} they crowned him with ^g thornes, and
^g *Ioh. 19, 1, 2* scourged him; he became a ^h reproach
^h *Ps. 109, 25* unto them, they that looked upon him
ⁱ *Ps. 69, 20.* shaked their heads, yea rebuke ⁱ did
 breake his heart, and he was full of hea-
^k *Ps. 22, 16* vines, for ^k dogges did compass him a-
 bout, the assemblie of the wicked in-
 closed him, they pierced his hands and
 his

CHAP. III.

35

his feete, & gored ^l his side; they ^m slewe ^l Ioh. 19, 34.
& hanged him on a tree, so was he made ^m A. 5, 30.
a ⁿ curse for vs; for the ^o curse of God ⁿ Gal. 3, 13.
was on him that was hanged. ^o Deu. 21, 23.

10. But in his trouble he called upon
the Lord, and cried unto his ^p God, why ^p Psal. 22, 1.
hast thou forsaken me? thou art my hope ^o 142, 5.
my portion in the land of the living:
^q Deliver me out of the mire that I sinke ^q Ps. 69, 14.
not, let me be delivered from them that ¹⁵ 15.
hate me, and out of the deepe waters,
let not the water flood drowne me, and
let not the pitte shutte her mouth upon
me; ^r deliver my soule from the *Sword*, ^r psal. 22, 20.
my desolate soule from the hand of the
Dogge. In the ende, he commended ^s his
spirit into the hands of his Father, ^t con-
firmed the Testament by his death, and ^t Heb. 9, 17.
unto the ^v dust of death he was brought, ^v Ps. 22, 15.
his grave ^x was with the wicked.

11. But the sorowes of death were ^x I. 4, 5, 3, 9.
soone losed, because it ^y was impossible ^y A. 2, 24
that the ^z Lord of life should be holden of
it: for as he had power to lay downe his
life, so had he power to take it againe,
^a this commandement he had received ^a Ioh. 10, 18
of his Father, who ^b shewed him also the ^b p. 16, 11

c Heb. 13, 20 path of life, and c brought againe from
 the dead, this great Shepheard of the
 d 1 Cor. 15, 4 sheepe. Wherefore the d third daie he
 rose up alieue, he rose up, and e his ene-
 e Psal. 68, 1 mies were scattred, and they that hated
 him fled from before him; and now be-
 f Rev. 1, 18. hold f he is alieue for evermore, Amen: &
 hath the keyes of hell & of death; death
 g Rom. 6, 9. hath g no more dominion over him, for
 h 1 Cor. 15, h it is swallowed up in victorie.

54. 12. Thus Gods hand was i with the
 i Psal. 80, 17 man of his right hand, with the sonne of
 man whom he made strong for himself;
 k Psal. 20, 1, 2 the Lord k heard him in the day of trou-
 3, 4. ble, & sent him helpe from his Sanctua-
 rie, remembered all his oblations, & tur-
 ned his burnt offering into ashes, gaue him
 according to his heart, and fulfilled all
 l verse 5. his counsell, l that we might rejoyce in
 his salvation, and set up banners in the
 name of our God, when the Lord had
 m Heb. 9, 14 performed all his petitions. For he ha-
 ving thus through the eternall spirit mo-
 n verse 12. fied himselfe without spotte unto God,
 obtayned n eternall redemption; and ha-
 ving drunke of the brooke in the way,
 o psal. 110, 7. he o therefore lifted up the head. He
 ascended

CHAP. III.

37

ascended up on high with triumph, leading p captivitie captiue, & approached p psal. 68, 18
unto the q Ancient of dayes, who r set q Dan. 7, 13
him at his right hand in the heavenly r Ephes. 1, 20
places, farre above all principalitie and 21.
power, and might, and domination, and
everie name that is named, not in this
world onely, but also in that which is to
come, and made all things subject under
his feet; f gaue him dominion & honour f Dan. 7, 14.
and a kingdome, that all peoples, nations
and languages should serue him, his do-
minion is an everlasting dominiõ, which
shall never be taken away, and his king-
dome shall never be corrupted, and this
is the name whereby we must call him,
Iehovah our justice. r Jer. 23, 6.

13. And now the gates of the heauen-
ly Paradise v were opened to the sonnes v Luke 23,
of Adam, and the tree of Life, better 43.
then that from which the Cherubims
x sword had kept man, was y giuen him x Gen. 3, 24.
by Christ to eate of, and liue for ever. y Rev. 2, 7.
Now felt men the effect of that heauen-
ly oracle, that came out of Cajaphas
mouth, z It is expedient for us, that one z Ioh. 11, 50
man die for the people, and the whole nation

perish not : for loe, the wrath of God
 kindled for mans sinne, was appeased by
 the death of this ^a man Christ Iesus, who
 gaue himsele a ransome for all men, and
 bare our sinnes in his body on the tree,
 being the ^c surety of the Testament. It
 pleased the Father by him, the ^d Prince
 of peace, to ^e reconcile all things to him-
 self, & to set at peace through the blood
 of his crosse both the thinges in earth &
 the thinges in heauen. For it was his be-
 loved sonne, in ^f whō he was well plea-
 sed, his chosen one, ^g in whom his soule
 delighted, that had ^h giuen himsele to be
 an offering, and a sacrifice of a sweete
 smelling iauour to God, who smelled
 here a iauour of rest, sweeter then that in
ⁱ Noahs sacrifice, which caused him to
 say in his heart, that he would curse the
 ground no more for mans cause, though
 the imagination of mans heart were euill
 from his youth : for now there shall be
 no more curse, but the throne of God
 and of the Lamb (that was slaine) shall
 be in the citie, he ^l will be mercifull vn-
 to his land, vnto his people. The An-
 gels saw this, and were glad for our sal-
 uation

vation, they sung at our Saviours birth,
m *Glory to God in the highest (heavens) and*
upon earth peace, towards mē goodwill. And
 when he was glorified, the thousand
 thousands of them prayesd him saying,
n *Worthy is the Lamb that was killed, to*
 receiue power, and riches, and wisdome,
 and strength, and honour, and glory and
 praise. The heavens *o* rejoyced for that
 the Lord had done, the lower partes of
 the earth shouted, the mountaines, for-
 rests, and every tree burst forth into pray-
 ses, for that the Lord had redeemed Iaa-
 kob, and would be glorified in Israel,
 and *p* all creatures in heaven & in earth,
 under the earth, and in the sea, and all
 that are in them, gaue praise and honour
 and glorie and power, unto him that sit-
 teth upon the throne, & unto the Lamb
 for evermore, Amen.

m Luke 2, 13;
14.

n Rev. 5, 11,
12.

o Isa. 44, 23

p Rev. 5, 13.

14. This grace was the *q* Wisdome of
 God in a mysterie, the hidden wisdome
 which God had foredetermined before
 the world, unto our glorie; but *r* it was
 hidde from the eyes of all the living, &
 hidde from the soules of the heauen;
 none *f* of the Princes of this world

q 1 Cor. 2, 7.

r Job 28, 21

f 1 Cor. 2, 8,
9.

knew it, no eye had seen it, nor ear heard it, neyther came it into mans heart; onely
 t *Job* 28, 23. ^t God understood the way thereof, and
 v *Ephe.* 3. 9. v from the beginning of the world it was
 x *Mat.* 11, 25 kept secret and hid in him, and still ^x he
 y *1 Cor.* 2, 14 hideth it from the wise & men of under-
 z *1 Cor.* 2, 10 standing, neyther can ^y the naturall per-
 a *verse* 12. ceiue it untill he revele it unto them by
 his ^z spirit, which spirit searcheth all
 things, euen the deepe things of God,
 and by it we ^a knowe the things that are
 giuen to us of God.

15. And now ^b he hath opened unto
 b *Ephe.* 1, 9 us the mysterie of his will, according to
 his good pleasure which he had purposed
 c *Isa* 62, 11. in Christ; he ^c hath proclaymed unto the
 ends of the world, that the Saviour of the
 daughter Sion is come, his wages with
 him, and his work before him; that we
 d *Ephe.* 3, 9. might cleerly see the ^d fellowship of the
 mystery, & might be able to ^e compre-
 e *cor.* 18, 19. hend with all Saints, what is the bredth
 and length and depth and height, and to
 know the loue of Christ which passeth
 knowledge, and might be filled with all
 f *Isa* 61, 3. fulnes of God; who hath giuen us ^f bew-
 ty for ashes, the oyle of joy for mour-
 ning,

ning, the garment of gladnes for the spirit of heavines, because our g warfare is accomplished, and our iniquitie is pardoned. For while we were h yet sinners, h Rom. 5, 8, Christ died for us; and when we were 9, 10. enemies, we were reconciled to God by his death, and now shall be saved by his life; for the i chastisement of our peace i Isa 53, 5. was upon him, and with his stripes we are healed; he hath k washed us from our k Rev. 1, 5. sinnes in his blood, and l purged our conscience from dead works; to serue the living m God, & is gone up into very heauē, m ver. 24. to appeare now in the sight of God for us, and there to n prepare us a place, that n Iohn 14, 2. where he is we may be also. From 3. whence he will shortly shewe himselfe o 2 The/. 1, 7. o with his milgtie Angels, to be p glorified p ver. 10. in his Saints, and made marveilous in them that beleue; who after that they haue drunke of his cup, and been q baptised into his death and buriall, and walked with him in newnes of life in this vale of tears, & r fulfilled the rest of his r col. 1, 24. afflictions in their flesh, shall haue their s Phil. 3, 21. s vile bodies changed & fashioned like to his glorious bodie, the t dead being t 1 Cor. 15, 52

v *1 Thes.* 4, 17. rayſed up incorruptible, and ſuch as vliue
& remayn being changed and caught up
with them alſo in the clowds, to meete
the Lord in the ayre, and ſo ſhall they e-
uer be with the Lord, their x faces ſhy-
ning as the Sun, in the kingdome of
their Father.

16. Although this myſterie of Chriſt
y *Eph.* 3, 4, 5 y was not opened vnto the ſonnes of men
in other ages, as it was at laſt reueled un-
to his holy Apoſtles and Prophets by the
ſpirit: yet was the effect & ſumme there-
of, made knowne to all the Patriarch
from the beginning. For Ieſus Chriſt wa
z *Heb.* 13, 8. z yesterday, is to day, & the ſame for e-
uer, & Abraham a ſaw his day and wa
a *Ioh.* 8, 56. glad; Abel alſo by faith in him bobteyne
b *Heb.* 11, 4. testimonie that he was righteous which
faith he learned of his father Adam; who
heard of God the riches of this grace
freely preached in paradise, before the
ſentence of exile & death was pronoun-
c *Gen.* 3, 15. ed upon him; namely that c the woman
ſeed ſhould crush the Serpents head; who
alſo was ſhewed the way, to be by death
and ſacrifice, a ſhadow whereof he ſaw
d *chap.* 4, 4. in the Lambs d then ſlayne and ſacrificed
in the

in the service of the Lord. The great afflictions of Christ & of his people, were foretold in the Serpents *crushing of his heele*, and the *enmitie betweene the womans seede and that Serpents*; foreshewed also in the *murder of Abel the just by Cain* *Gen. 4, 8.* his wicked brother. To Christ gaue *fall* *1 Aſ. 10, 43* the Prophets witnes, that through his *& 28, 23.* name all that beleevd in him, should receive remission of sinnes: & the *g twelve* *g Aſ. 26, 7:* tribes instantly serving God, night and day, hoped to come unto this promise. So in this hope and expectation of redemption, by the sonne of God, the Fathers rested, & comforted their fainting soules by fayth, the *h evidence of things* *h Hebr. 11, 1:* not seene: by which fayth *i* they saw the promises a farre off, were perswaded, *i verse 13.* saluted them, and confessed that they were strangers & pilgrims upon earth, and so died, having *k* through their fayth *kun. 39, 40* obteyned testimonie, but received not the promise; God providing a better thing for us, that they without us, should not be made perfect; but in patient hope passe out their dayes on earth; & after death *l* waite all the dayes of their ap- *l Job 14, 24* pointed

^m Dan. 12, 13. poynted time, till their changing shall come, and then ^m stand up in their lot, (with us and all Saints) at the end of the dayes.

17. But all this grace, and riches of the glorious mysterie now manifested to the Saints, ⁿ which is, *Christ in us the hope of glorie*; God did not communicate with all men, neyther yet doeth: saue with some ^o few chosen in Christ, ^p before the foundation of the world. Which little flock haue their election, ^q not by works, but by him that calleth, according to the ^r good pleasure of his owne will: who without any unrighteousnes shath mercy on whom he will, & whom he will he hardneth; having made ^s as the clay-potter of one lumpe, some men vessels of mercy prepared unto glorie, and some vessels of wrath prepared to destruction; which yet notwithstanding haue many favours & benefits from God, to drawe them to repentance, out of the snare of Satan; but all in vayne, for they despise the grace proffered unto them, and runne headlong into the condemnation, whereto they were ^v of old ordeyned;

ordeyned; let mercy be shewed them, yet
 * will they not learne righteousness, in
 the land of equities they will doe wickedly,
 and will not behold the maiestie
 of the Lord.

18. And of these there are two sorts;
 some that are called to the knowledg of
 the trinitie, & haue y received it with joy;
 yet having no rootes, beleue but for a
 while, & in time of tentatio go away. Yea
 of these there are, that haue beene, & once
 lightned, and haue tasted of the heavenly
 gift, & been made partakers of the Holy
 Ghost, & haue tasted of the good word
 of God, and of the powers of the world
 to come; and yet notwithstanding fall a-
 way, and crucify again to themselues the
 sonne of God, & make a mock of him;
 and tread him under foot, and counte
 the blood of the Testament as an unholy
 thing, wherewith they were sanctified, &
 do despite the spirit of grace. Such ^b it is
 impossible they should be renewed again
 unto repentance; neyther c remaineth
 any more sacrifice for their sinnes, but
 a fearfull looking for of judgment, and
 violent fire, which shall devour them.

And

x Isa 26, 10

y Luke 8, 13

z Hebr. 6, 4, 5

z cha. 10, 29

b cha. 5, 4, 6

c cha. 10, 25, 27.

CHAP. III.

And such, howsoever they were among the Saints, yet were they not of them, for then ^a they would haue continewed with them; neither were they of Christs sheepe, for then he would haue ^e giuen them eternall life, and they should neuer haue perished, neyther should any haue plucked them out of his hand; he would haue put his fear in their harts, that ^f they should not haue departed from him; though they had fallen ^g they should not haue beene cast off, for the Lord would haue put under his hand.

19. Other some there are, not called to the fayth, but ^h strangers from the covenants of promise, whom God ⁱ suffereth to walke in their owne wayes, ^k not shewing them his word, nor his statutes and judgements. Or if he cause his gospel to come unto the, yet will not ^l they come unto him, that they might haue life; they heare not his words ^m because they are not of God; neyther beleue, ⁿ because they are not Christs sheepe; all the daye long ^o he stretcheth forth his hand to an unperswadeable and gainsaying people. Yea beleue they cannot, because

because p he hath blynded their eyes, & p *Ioh. 12, 39*
 hardned their heart, that they should not *40.*
 see with eyes, nor understand with heart,
 and be converted, and he to heale them:
 the Lord q hath covered them with the q *Isa. 29, 10*
 spirit of slumber. *rom. 11, 8 & 9*

20. And these are for the most parte
 the r wise & learned of the world, from *Luk. 10, 24*
 whom God hideth the secret of his Go-
 spel, and worketh a marveilous work in
 this people, euen a marveilous work &
 a wonder (as f sayth the Prophet) that the *Isa. 29, 14*
 wisdom of the wise men perish, & for *1 Cor. 3, 20*
 the Lord knoweth, that their thoughts
 be vayne. Therefore he v maketh their
 wisdom to perish, and casteth away the *1 Cor. 1, 19*
 understanding of the prudent; he pow-
 reth x contempt upon princes, and cau- *x Ps. 107, 40*
 seth them to erre in desert places, out of
 the way, and maketh y the strength of the y *Iob 12, 21*
 mightie weake: he z scattereth the proud *z Luke 1, 52*
 in the imagination of their hearts, and
 putteth downe the mightie from the
 thrones: the a wisdom of this world *a 1 Cor. 1, 20*
 maketh he foolishnes, and by the b foo-
 lishnes of preaching saveth them that be- *b verse 21.*
 leeu; which also are the c foolish weake *c ver. 27, 28*
 vile

vile and despised things of the world,
 euen things that are not; which yet he
 hath chosen, to bring to naught the
 things that are: that ^d no flesh should re-
 joyce in his presence, but as it is written,
 e He that rejoyceth let him rejoyce in the
 Lord.

21. Thus, Christ crucified ^f is to the
 Jewes a stumbling block, and to the
 Greekes foolishnes; and onely to them
 which are called, both of Jewes and
 Greeks, he is the power of God, and the
 wisdom of God; in whō they triumph
 and say, ^g Lo, this is our God, we way-
 ted for him, and he will saue us; this is
 the Lord whom we waited for, we will
 joy and be glad in his salvation.

22. And thus is there a distinction
 made of the sonnes of Adam, some left
 to perish in their sinnes, the children of
 wrath, ^h as they were by nature, who be-
 cause they are not ⁱ borne againe, they
 cannot see the kingdome of God: other-
 some are ^k bought from the earth, and
^l born a new of immortall seed, and are
 not of this world, but haue ⁿ their
 conuersation in heauen, & ^o power giuen
 them

them of Christ to be the sonnes of God,
which are borne, not of blood, nor of
the will of the flesh, nor of the will of
man, but of God.

23. Between these two sorts of men
is great difference, both in the affections
of God, who p loveth the one, & hateth
the other: and of Christ, who prayeth
for one and not for another: and in their
affections againe towards God, and one
towards another. For the Saints loue
the Lord, and haue mutuall loue among
themselves; but the wickedes soule ab-
horreth him; and they hate such as he
hath chosen out of the world; and are
hated againe of them with perfect ha-
tred. This is there warre and enmitie
betwixt the just and the wicked, the
one of them being y an abomination to
the other.

24. Hence is it, that the scripture
speaketh so much of the fellowship, and
communion of the Saints, with God &
among themselves; and of their separa-
tion from the Diuill, and from his chil-
dren the wicked men, euen in this life,
whiles yet they liue together with them

D

in ciuill

P Rom. 9, 13

Psal 146, 8.

E 11, 5.

q Iohn. 17, 9.

I Psal. 18, 1.

I Ioh. 4, 19,

21.

I Zac. 11, 8

I Ioh. 15, 18

19.

v Psal. 139,

21, 22.

x Gen. 3, 15.

y Pro. 29, 27

in civill societie, and breath one commune aier: expecting with patience the full and finall separation, which Christ
 2 Mat. 13, 39 and his Angels 2 will make at the last &
 40, 41, &c. great daye of doome.

Of this holy communion here on earth, I purpose to intreat, as God hath giuen me to discerne by his word. His gracious spirit breath upon my soule, & guyde my pen to set downe his truth.

CHAPTER. IIII.

Who be the Saints of this Communion.

THAT we may the better discerne the Communion of Saints, whereof we treat; let us first consider who the persons be that haue fellowship together. The Head and highest in this holy societie is the Lord our God; who is not onely Most holy in himselfe, but communicateth his holynes with us his creatures: & doth vouchsafe to haue fellowship with us euen in this life and world,

a 1 Iohn 1, as it is written, a *If we say that we haue
 6, 7. communion with him, and walke in dark-
 nes,*

CHAP. IIII.

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nes, we lye and doe not the trueth: but if we walke in the light, as he is in the light; we haue communion one with another, (that is, God with us, and we with him:) and the blood of Iesus Christ his sonne clenfeth us from all sinne. For this cause he is often called in the scripture, the *b* Sainct or Ho-ly one of Israel; & the *c* King of the Saincts.

This is to be understood of al three persons in the vnitie of the Godhead; the Father, the Sonne, and the Holy Spirit, of whom it is written *d* He (is) holy Gods; and accordingly his people are named, the *e* people of the Holy ones.

2. Iesus Christ, as he is God manifested in the flesh, is the *f* Sainct of God, the *g* Holy one and the True, euen the *h* Holy one of Israel; being himselfe of the *i* Holy ghost, and therewith *k* baptiseth his church, whereof he is the mediator. And was figured out by the High Priest in the law, who in type of him was also called the *l* Sainct of the Lord, and caried this writing grauen in gold upon his forehead, *m* Holines to Iehovah. With this Iesus our redeemer, we that belecue, haue a very neer communion; according

b Isa. 5, 19,
24. *psa.* 71,
22. & 78,
41. and 89,
18.

c *Rev.* 15, 3.

d The mysterie
of the H. tri-
nitie. *josh.* 24
19. and

e *Dan.* 8, 24
in the Hebrue.

f *Mark* 1, 24
g *Rev.* 3, 7.
h *isa* 54, 5.

i *Luke* 4, 1.
k *Mat.* 3, 11.
act. 1, 5.

l *psa.* 106, 16

m *Exo.* 28, 36

^a Heb. 2, 11. to that which is written, *He that sanctifieth, (which is Christ) and they that are sanctified (which are his people) are all of one, for which cause he is not ashamed to call*
^o 1 Cor. 1, 9 *them brethren.* And again, ^o God is faithfull, by whom ye are called unto the communion of his Sonne Iesus Christ our Lord.

3. The elect and blessed Angels, are
^p Deut. 33, 2 also ^p Saints; having sanctitie by creation
^{with act. 7,} tion continued & confirmed unto them
^{33. Inde vers} for ever. These heavenly spirits haue
^{14.} communion not onely with God, in whose presence they stand; but also with us the children of God through faith, by which we are come vnto the great assemblie of the many thousands of the, haue them for our ^r guardians, and acknowledging themselves to be our ^r fellow servants.

4. All men and women, called to the
^r Deut. 33, 3. faith of God, are ^r Saints by calling; be-
^{1 Cor. 1, 2.} ing sanctified by Christ Iesus, and one
^v Heb. 3, 1. with another are ^v holy brethren. Of these some are ^x Saints departed this life, and sleeping in the Lord: other some are on earth, & whiles they here liue (notwithstanding their many infirmities and afflictions)

CHAP. IIII.

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ations) are y *Saincts of the most High*, a y *Psal. 16, 3.*
z *holy nation.* dan. 7, 18, 21

5. This happy societie our fathers of 22, 25. 10m.
old saw shadowed in the Tabernacle, 1, 7.
where God adwelt among men. His z 1 Pet. 2, 9.
owne gracious presence appeared, when a *Ps. 78, 60*
his^b glorie filled the Tabernacle, and his b *Exo. 40, 34*
voice was hearde of Moses out of the c *Lev. 1, 1.*
same; and the f Arke of his strength was f *Psal. 132, 8.*
a continuall signe of his residence & rest t *Exo. 25, 17*
therein. His sonne Christ was represen-
ted by the t Mercie-sear, or Propitiatorie
covering the Ark, in whom & by whom
God is reconciled with his people, who
therefore is called the v Propitiatorie or v *hilaſtérion*
Reconciliation; from that was the x voice 10m. 3, 25.
of God heard speaking, euen as by x *Num 7. 89*
Christ y he speaketh to the ende. The
Angels were figured in the Cherubims y *Heb. 1, 2,*
upon the z mercie-sear, and in the cour- z *Exo. 25, 18*
taines of the tent round about, for so c 26, 1, c
those blessed Spirits^a minister unto Christ
and to his church the heys of his salva- a *Hebr. 1, 6,*
tion. The multitude of beleivers were 14.
resembled in the b twelue cakes (accord- b *Lev. 24, 5,*
ing to the number of the twelue tribes 6.
of Israel,) set upon the pure table before

^e Lev. 24, 7 the Lord, with ^epure incense upon them, to be for a remembrance and offering by fire to the Lord in steed of them. So we
^d 1 cor. 5, 7. Christians are ^d unleavened cakes, standing before the Lord in his church, and being in Christ a sweet odour unto him, who still hath his spirituall ^e Tabernacle with men, and dwelleth with them.
^e Rev. 21, 3.

CHAPTER V.

Holynes or Sanctitie what it is.

THe Scripture calleth that thing or person Holy, which is separated from profanenes and pollution, and is addicted or applied to divine use or service of God. Thus the Sabbath day was
^f Exo. 35, 2. hallowed, when God had severed it
^e 16, 23. from commune labour and humane employments; to be spent in heavenly exercises and meditations, whereupon it is
^g Lev. 23, 2 named ^f *the holy Sabbath of rest to the Lord:*
^{3, 4, 21, 24,} the like is to be minded for all ^g other
^{27, 35, 36,} feast dayes appointed of God for holy
^{37.} convocations. The firstborn of man and
^h Exod. 13, 2 beast ^h were sanctified to the Lord, by
^{dent 15, 19.} being
^{num. 3, 13, 41}
^e 8, 17, 18.

being exempted from mans use ; dedicated to God, and imployed in his service.

Hence was it, that all strange or unclean

persons were forbidden to ⁱ eate, yea or ⁱ Exo. 29, 33
to touch the holy things. And when the ^{lev. 22, 3, 4,}
^{5, 6, 9, 10.}

Israelites were sanctified ceremonially,

it was ^k by washing their garments, absteyning from their wiues, thus preparing ^{k Exo. 19, 14}
^{15, 22.}

their bodies and minds to converse with

God. And in the whole course of their

life, this was their sanctification & signes

thereof, to absteyn from all sinn and un-

cleannes, as also from communion with

the sinners and uncleane: and to giue

themselues to the service of God, & kee-

ping of his lawes.

2. This is to be seene in many parti-

culars. As, the calling and ¹ separating of ¹ Lev. 20, 26

Israel frō other people, that they might

be holy unto God. The shadow hereof;

namely abstinence from eating unclean ^{ma 10, 12}

meats (which figured ^m their refreyning ^{13, 17, 20,}

from the fellowship of wicked men) for ^{28. &c.}

a signe and testimony of their ⁿ sanctifi- ^{n Lev. 11, 44}

cation and holynes with the Lord. To ^{45. exod. 22}

Moloch they might not offer their chil- ^{31. deut. 14,}

dren, for that was to ^o defile Gods san- ^{21.}

ctuarie, ^{o Lev. 20, 3.}

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life, this was their sanctification & signes thereof, to absteyn from all sinn and un-

cleannes, as also from communion with the sinners and uncleane: and to giue

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Israel frō other people, that they might be holy unto God. The shadow hereof;

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from the fellowship of wicked men) for a signe and testimony of their ⁿ sanctifi-

cation and holynes with the Lord. To Moloch they might not offer their chil-

dren, for that was to ^odefile Gods san-

ⁱ Exo. 29, 33
^{lev.} 22, 3, 4,
5, 6, 9, 10.

^k Exo. 19, 14
15, 22.

^l Lev. 20, 26

^m A^l 10, 12
13, 17, 20,
28. &c.

ⁿ Lev. 11, 44

45. exod. 22

31. dent. 14,

21.

^o Lev. 20, 3.

p *Leu. 20, 6,*
 7. etuatie, and pollute his holy name; nor
 p turne after sooth-sayers, for the same
 cause. All monuments of idolatrie they
 were to destroy; q because they were a
 q *Deu. 7, 5, 6* holy people to the Lord their God. Ido-
 latrous rights and customes they were to
 r *ch. 14, 1, 2* refreine, r for the same cause. Euen their
 f *cha. 23, 13,*
 14. bodily excrements, were to be covered,
 f that their host might be holy before
 the Lord. And being thus clenfed from
 evill, they were willed to remember, &
 t *Nu. 15, 40* do all his commandements, and t so be
 holy unto their God.

3. The new testament also teacheth
 v *1 Cor. 6, 9,*
 10, 11. this same, whiles it opposeth sanctitie
 v unto all manner sinne and uncleannes;
 x *The. 4, 7.* and exhorteth us to x clense our selues
 x *2 Cor. 7, 1.* from all filthines of the flesh and spirit,
 and so growe up unto full holines in the
 fear of God: that being sanctified
 y *1 The. 5,*
 23. y throughout, we may by good workes
 z *Rom. 6, 19* giue all our members z servants unto
 righteousnes in holines.

CHAPTER VI.

*How holynes is giuen unto God and Christ,
and how unto creatures.*

HOLYNES is ascribed unto God in the word, both by ^a Angels and men, in two respects; 1. Because he in ^a *Isa. 6, 3.* himselfe is sanctitie and puritie it selfe; *pl. 9 3, 5, 9* & it is impossible that in him should be any euill, sinne or uncleannes. He ^b is *b 1 Iohn 1, 5* light, & darknes in him there is not any; he ^c delighteth not wickednes, neyther *c Psal. 5, 4.* shall euill sojourne with him, he cannot so much as be ^d tempted with euill; there- *d 1 sam. 1, 13.* fore is he sequestred from this sinfull world, and heauen is the ^e habitation of his holynes. 2. Again, because he is the onely author and effecter of all holines *e 1 sa. 63, 15.* and sanctimonie in whomsoever; ^f sanctifying us his people, & giving his Sab- *f Lev. 20, 8,* bath for a ^g signe hereof; & ^h advancing *john 17, 17.* us hereby aboue all nations which he *jude verse 1.* hath made; this being one of his princi- *g Eze 20, 12* pall i blessings. He giveth holines to all *h Dent. 26,* things aboute him, to the ^k heauens, and *18, 19.* to earthly places, where he voucheth safe *ich. 28, 2, 9* to appeare or remayne. So that ^m none *k Psal. 20, 6* is holy *l Exod. 3, 5.* *psal. 48, 1.* *neh. 11, 1, 18* *rev. 21, 2.* *m 1 Sam. 2, 2*

is holy as Iehovah; he is a ⁿ holy God sanctified in justice, & ^o let all flesh blesse the name of his holynes for ever and ay.

2. Iesus Christ hath holines in his di-

vine nature, equall with the Father, and Holy Ghost: and in his manhood he was

holy by ^p birth; in life also and conver-

sation he shewed all manner holynesse

q without sinne or spotte. For such an

high priest it [†] became us to haue, as is

holy, harmelesse, undefiled, and separa-

ted from sinners. And he giveth ^r holy-

nes and puritie to his church, for whose

sake he [†] sanctified himself; and is there-

fore worthily intituled ^{*} The Holy one

of God, euen the ^r *Holy of holies*; unto

whom the Seraphim doe sing, as he sit-

teth on the high throne of his glorie,

within his temple, ^v *Holy holy holy (is)*

the Lord of hosts.

3. The Angels are spirits holy by na-

ture, so created of God at the first, and

having kept their originall, are stablised

by Gods election through Christ their

^x head, in their holy & happie estate for

ever, and therefore carie the title of An-

gels ^y elect and ^z holy. Yet euen these

heauenly

heauenly

heauenly

heauenly

heauenly

heauenly

heauenly

heauenly

heauenly

heauenly

heauenly

heauenly spirits, being compared with God himselfe, the bottomlesse fountain of holynes; are as ^a impure in his sight and ^b hide their faces: though through the grace of God, by which they are confirmed, they alwaies do ^c behold his face.

^a Job 15, 15.

^b Isa. 6, 2.

^c Mat. 18, 10

4. Holynes in men, by nature there is not any, for they are ^d sinners and un-
cleane from the wombe; ^e children of
wrath, and rather to be reputed ^f beasts
then men: having lost the holines where
in God at first created them; as ^g before
is shewed. But holynes is restored again
to men by the Lord; as it is written, ^h *the Lord sanctifie you*: and againe, ⁱ *Now the God of peace sanctifie you throughout*:
wherefore he calleth himself, ^k the Lord
our Holy one.

^d psal. 51, 5.

^e Isa 64, 6.

^f Eph. 2, 3.

^g Job 11, 12.

^h 24, 5. 17.

ⁱ 1, 17.

^g Ch. 2, 28.

^h 3, 4. &c.

^h Lev. 22, 32

ⁱ 1 Thes. 5,

23.

^k Isa. 43, 15

5. This our sanctification, is ascribed unto the Father; according to the prayer of Christ, ^l *Sanctifie them With thy trueth*: and in the Epistle of ^m Iude, *to them that are called and sanctified of God the father*. It is ascribed to the Sonne, ⁿ who loved the church, and gaue himselfe for it, *that he might sanctifie it*, and of God is made unto us wisdom and justice and ^o sancti-
fication

^l Ioh. 17, 17

^m Iude v, 1.

ⁿ Ephes. 5,

25, 26.

^o 1 Cor. 1, 30

p **1** **cor.** 6, 11. *fication & redemption; Also to the Holy Ghost, as it is written, p ye are washed, ye are sanctified, ye are justified in the name of the Lord Iesus, and by the spirit of our God.*

6. Our sanctification in Christ is two waies; First by imputation of that which himselfe wrought for us, when by the
q **Heb.** 10, 10 *will of Cod we were q sanctified by the offering of his body once; & thus are we*
f **Rev.** 1, 5. *washed from our sinnes in his blood, & God reconciled us to himself, in the body of his flesh through death, to make us*
t **Colos.** 1, 20 *t Holy and unblameable, and without fault in his sight. Secondly, it is by his*
22.
v **Mat.** 3, 11. *own gracious work in us, v baptising us with the holy spirit into his*
x **Rom.** 6, 3, *x death, buriall and resurrection; that our y old man*
4, 5.
y *verse 6. being crucified with him, the bodie of sinne might be destroyed, & henceforth*
z *verse 19. we should not serue sinne, but z giue our members servants unto righteousness in*
a *verse 23. holynes: and so a being freed from sinne, and made servants unto God, may haue our fruit in holynes, and the end everlasting life. Both which waies of our sanctification, were shadowed out unto Israel*
 by

by blood and by oyle.

7. For when the body of that church was purged once a yeare; the ^b blood of ^b Lev. 16, 15 the sinne offering was sprinkled in the inmost holy place of the Sanctuary, and upon ^c the altar without, to ^d *clense and* ^c *verse 18.* *sanctify* them from the sinne & uncleannes of the sonnes of Israel. When the priests were consecrate the ^e blood of ^e Exo. 29, 20 their sacrifice was put upon their right ^f *Exo. 29, 20* ^g *lev. 8, 23* ^h *24, 30.* eares, thumbs, and toes, and sprinkled upon their bodies and garments, that so they might be *sanctified*: euen as before at the making of the covenant, the people had ben sprinkled with blood. The holy Ghost thereby signifying, how ⁱ *Exo. 24, 8.* ^j *Heb. 9, 13,* ^k *14, 22, &c.* the blood of Christ much more, our consciences should be purged; and therefore caleth it, the ^l *blood of the testament where-* ^h *Heb. 10, 29* *with we are sanctified.*

8. The precious oynting oyle, ⁱ made ⁱ *exod. 30, 23,* ^j *&c.* of principall spices, & called ^k *holie,* did ^k *verse 32.* hallow and sanctifie the ^l Tabernacle & ^l *exod. 40, 9.* all therein, the ^m brazen altar and all his ^m *verse 10.* instruments; the ⁿ Laver and his foot; the ⁿ *verse 11.* ^o priests and their garments, on whom it ^o *ver. 13, 15* ^p *Lev. 8, 30.* was ^p sprinkled, together with the ^q *exod. 29, 21.* blood

blood of their consecration, for their
 q Isa. 61, 1. sanctification; and figured out the graces
 r 1 Iohn 2, 20 of the q Spirit, & r oyntment that we haue
 2 cor. 1, 21. from him that is holy; that f Christ and
 f Rom. 8, 9, his spirit being in us the body may be
 10. dead because of sinne, and the Spirit life
 r 1 Iohn 2, 27 for righteousnes sake; whiles the anoynt-
 v Song. 1, 12. ing that we haue received dwelleth in us,
 & Christ as a v bundle of myrth lodgeth
 betweene our breasts. Thus are we made
 an acceptable sacrifice unto God, x be-
 x rom. 15, 16 ing sanctified by the holy Ghost.

9. The outward meanes which God
 useth, for our sanctification, is his trueth
 y Ioh. 17, 17 or word, as it is written, y Sanctifie them
 With thy trueth; thy Word is trueth. By this
 z Rom. 10, 17 word z fayth is wrought in us, which
 fayth a purifieth the heart, b sanctifieth
 a Act. 15, 9. the beleeuers, and causeth them to c san-
 b cha. 26, 18 ctifie the Lord, (as d unbelieve maketh
 c 1/a 8, 13. men that they sanctifie him not) & ther-
 d Num. 29, fore is worthily called, the e most holy
 12. faith. The f scales of the covenant, doe
 e Iude v. 20 also confirme and helpe forward our
 f Ephe. 5, 26. fayth and sanctification; yea euen the
 act. 22, 16. chastisements of God upon us haue this
 mar. 26, 28. use and end, g that we might be partakers
 g Heb. 12, 10 of

of his holines. And we by prayer obteyne
 at Gods hand, as other blessings, so this
 h sanctification both of our selues & of
 all his creatures to our use. Finally, this
 grace is conueghed i both into our bo-
 dies and into our spirits, euen into the
 whole man k throughout; so great is
 l the Holy-one of Israel in the midds
 of us.

h 2 Chron. 30
 17--20.
 i tim. 4, 5.
 i Rom. 12, 1.
 i pet. 1, 2.
 i cor. 7, 34.
 k 1 Thes. 5,
 23.
 l i sa. 12, 6.

CHAPTER VII.

*How the Word of God was communicated
 with Adam and his children, and of
 the Saincts interest in the same.*

FORASMUCH as the word of God
 is the m truth, whereby we our selues
 are sanctified, and all n his creatures un-
 to our use; euen the o immortall seed by
 which we are begotten and borne anew
 of Gods owne will, that we should be as
 the first fruits of his creatures; and the
 syncere p milke without guile, whereby
 we are q nourished and grow in faith: let
 us take a view of this treasure & tree of
 life, which is better to the Saincts then
 thou-

m Iohn 17,
 17.
 n i Tim. 4, 5
 o i Pet. 1, 23,
 25. i am. 3,
 18.
 p i Pet. 2, 2.
 q i Tim. 4, 6

⁊ Ps. 119, 72 ⁊ thousands of gold and silver, ⁊ sweeter
 ⁊ Ps. 119, 10. also then honey. or the honey combe,
 ⁊ Pro. 16, 24 euen sweetnes to the soule ⁊ and health
 to the bones, which if a man keepe, he
 ⁊ Iob. 8, 51. ⁊ shall never see death.

2. Three wayes there are whereby
 God maketh himselfe knowne unto
 men: The first is by his works; for the
 ⁊ Rom. 1, 20. ⁊ invisible things of him, that is, his e-
 ternall power and Godhead, are seene by
 the creation of the world; the heauens
 ⁊ Ps. 119, 1. ⁊ declare his glorie, and the firmament
 sheweth the work of his hands; the beasts
 ⁊ Iob 12, 7, 8 if they be asked ⁊ will teach man, & the
 fowles of the heauen will tell him, the
 earth will shew him, and the fishes of the
 sea will declare unto him; for how ma-
 a Psal. 104, nifould are the works of God; and a in
 24. wisdome hath he made them all.

3. But because the world by wise-
 b 1 Cor. 1, 21 dome knew not God in this wisdome of
 God, (though it be ynough to make all
 c Rom. 1, 20 men c without excuse:) it pleased God
 of his grace to giue us his word, as a se-
 cond and more excellent means of
 d Psal. 113, 2 knowledge, by which Word he d hath
 magnified his name aboue all; for it is
 able

able to make man & wife unto salvation; e 2 tim. 3, 15
 and he that is of God, ^fheareth that his f Iohn 8, 47.
 word, and if any man loue him he will and 14, 23.
 keepe the same, and the Lord will loue
 him againe & dwell with him: but they
 that refuse and put it away, do ^gjudge g Act. 13, 46
 themselves unworthy of everlasting life,
 and that Word shall ^hjudge them in the h Ioh. 12, 48
 last day; and for despising of it, ⁱthey i Pro. 13, 13.
 shall be destroyed.

4. Yet is not the outward ministerie
 of the word sufficient, unlesse we be al-
 so taught of ^kGod himselfe; who there-
 fore voucheth safe to giue us a third k Iohn. 6, 45
 help, euen his owne ^lgood spirit to in-
 struct us, without which no man ^mcan
 say, that Iesus is the Lord. By this his m 1 Cor. 12,
 spirit God ⁿreualeth unto us the deepe 3.
 mysteries of his Gospel, this Anoynting n 1 Cor. 2,
^oteacheth us all things; and that worthy 10, 12.
 thing which is committed to us, we keep o Ioh. 2, 27
 through the Holy Ghost, that dwel-
 leth in us. Of whom, and our commu-
 nion with him, more is to be spoken in
 due place. p 2 Tim. 1,
14.

5. The Word of God, (whereof here
 we intreat,) was giuen to Adam euen in

E

his

q Gen. 2, 16. his q upright state ; to be a law for him
 to leade his life in paradise. It was again
 r Gen. 3, 15, revealed unto him r after his fall ; to re-
 16, 17. store him grace and life, which he had
 lost. And not for himself alone received
 he this light ; but for all his children, that
 were fallen with him into darknes and
 the shadow of death : wherefore he im-
 parted it to them, as by f the sacrifices of
 f Gen. 4. Cain and Abel, doeth appeare. Yea God
 i verse 6, 7. himselfe r spake unto Cain , (though he
 was wicked and without faith) and gaue
 him warning of his evill way. Likewise
 v Gen. 9, 1, 8 in the new world, the v covenant of God
 9, 11. &c. was by his Word renewed with all
 Noahs houshold , wherein were Cham
 and Canaan , the vessels of destruction.
 x Mat. 13, 3, Christ also, the x sower of that precious
 4, 5. &c. seed, let some fall on the high way, some
 on stony ground , and some among
 thornes ; from which places no fruit did
 y Marke 16, grow. And his disciples were sent , y to
 15. preach the gospel to every creature , to
 all nations under heaven. By which ap-
 peareth the bountie of God, that offreth
 the Word of life unto all, euen as he cau-
 seth his Sun to shine upon just & unjust ;
 &

& we are taught, that the Word of God may not be forbidden to be preached unto any people, be they never so profane or heathenish.

6. But all people to whom ^z the words of this life were spoken, received not life by them; for the word profiteth not, ^a if it be not mixed with beleefe ^a Heb. 4, 2. in them that heare it. And the ^b God of this world hath blinded the eyes of many unbeleevvers, that the light of the glorious gospel of Christ, which is the image of God, should not shine unto them, therefore they ^c stumble at the word, being unperswaded; to the which thing they were euen ordeyned; and the ambassadours of Christ, (to whom he hath ^d committed the word of reconciliation;) are unto such, the favour ^e of death unto death. They ^f hate the light because they doe evill, & will not come to it, least their deedes should be reprovved; for wickednes is ^g sweete in their mouth, they hide it under their tongue, they favour it, and will not forsake it; therefore ^h abhorre they the light, and know not the waies thereof, ¹⁷.

^z A.R. 5, 20

^a Heb. 4, 2.

^b 2 Cor. 4, 4

^c 1 Pet. 2, 8.

^d 2 Cor. 5, 19

^e 2 Cor. 2, 16

^f Iohn 3, 20.

^g Iob 20, 12
13.

^h Iob 24, 13

i Psal. 119.
155.

the morning is unto them euen as the shadowe of death: so saluation is farre from them, i for that they seeke not the statutes of the Lord.

k 1 Cor. 1, 20.

11/4 40, 6, 7
1 Pet. 1, 24.

7. Againe, because the word of God is contrarie to humane reason, and condemneth for k foolishnes the wisdom of this world, & calleth men out of themselues, making all the l glorie & grace of the flesh to fade, as the flower of grasse; and leading us to Christ alone, and him crucified: therefore is the preaching of the crosse, to them that per-

m 1 Cor. 1, 18

n Pro. 1, 25,
30.

o 1 Cor. 1, 22
rom. 8, 7.

p Prov. 7, 22

q verse 17.

r Prov. 9, 18

rish, m foolishnes; they n despise all wisdomes counsell & correction, & seeke after o another wisdom, and prudence of the flesh, which is enmitie against God and cannot be subject to his law; and her they follow p as an ox that goeth to the slaughter, and as a foole to the stocks for correction, though her q house is the way unto the graue, which goeth downe to the chambers of death, & her r ghefts are in the depth of hell.

s Rev. 3, 10.

8. And forasmuch as many afflictions doe accompany the word of Christ's patience, that on them which receiue it,
the

the ^c Sun of tribulation or persecution : *Mat. 13, 6,*
 often ariseth, and for it they are hated, *21.*
 & imprisoned & exiled or killed; so that a *v2 Tim. 2, 9.*
 man must forsake himselfe, and take up *x Rev. 1, 9.*
 his crosse and follow Christ: therefore *& 6, 9.*
 also many men are offended & ashamed of *y Mark. 8, 34*
 the ^z testimonie of our Lord, and will *z 2 Tim. 1, 8.*
 not be partakers of the tribulations of *luke 9, 26.*
 the gospel; but choose ^a iniquitie rather *z Job 36, 21.*
 then affliction; & count it pleasure to
 liue deliciously for a season, till ease shal
 slay the foolish, and the prosperity of the
 fools destroy them. *b Prov. 13, 32*

9. For when they thus contemne the
 word; God withdraweth from them
 this fauour and foode of their soules,
 sending a ^c famine in the land, that their
 fayre virgins and young men perish for
 thirst; and having caused the sunne to go
 downe at noone, and darkned the earth,
 he letteth them walk in their own igno-
 rance unto perdition. So Cain for his
 crueltie and contempt, being banished
 from the presence of God; we finde not
 the benefite of Gods oracles to be after
 vouchsafed him or his, as was ^c unto
 Seths posteritie. The like is to be minded

c Amos 8, 11
13.

d verse 9.

c Gen. 3, 22
29. & 6, 13
14, & c.

in the children of Cham, Ismael, Esau &c. Who after they were removed from Gods church, were also deprived of his word & doctrine, which he continued and increased unto the people, that of his grace he called and kept to himselfe as his owne.

f Gen. 12. &
15. and 26,
&c.

g Exod. 20.

h Deu. 18, 10
11, 12, 14.

i Deu. 4, 36.

10. For the light of the Gospel, and day of Christ was revealed unto f Abram Isaak and Iaakob; and to the Israelites their posteritie did God giue g his law by Moses, and continued the preaching & opening of the same by other Prophets & ministers; whē as the heathens had not this help, but lay in darknes, hearkning h unto witches, soothsayers, forcerers, necromancers & other like abominable instruments of Satan, which turned to their eternall confusion: when as for Israel the Lord their God suffred them not so; but i out of heauen he made them heare his voyce to instruct them, and upon earth he shewed them his great fire, and they heard his voice out of the mids of the fire, they had ordinances and lawes most righteous, to keepe and to doe, k ver. 6, 7, 8. which was their praise, for k wisdom & under-

understanding in the sight and mouthes
of all peoples. Wherefore David pro-
vokes them againe to prayse the Lord,
who had ¹shewed his Word unto Iaa- ¹Psal. 147,
kob, his statutes and his judgements unto ^{19, 20.}
Israel, and had not dealt so with any na-
tion. Paul likewise magnifieth his peo-
ple greatly, because ^m to them were com- ^mRom. 3, 2.
mitted the oracles of God; to them were
ⁿ the covenants & the giving of the law, ⁿRom. 9, 4.
the service, and the promises. And this
grace was so peculiar to Gods people,
that the Law is called by the Holie ghost
^o the inheritance of the congregation of Iaa- ^oDeu. 33, 4.
kob, as being their proper right, giuen
them of God, as any other possession
which they injoyed: the Saints againe
taking his testimonies as ^pan heritage ^pPsal. 119,
for ever, for they were the joye of their ^{111.}
hearts.

11. The drift and scope of all Gods
oracles was to call and leade men unto
Christ, and by him to the kingdome of
heaven, where we might glorifie God in
our salvation and life eternall. Our Fa-
thers from Adam to Moses, were quic-
kened & comforted with this promise.

And though Moses gaue us a law, which
 q 2 cor. 3, 7, was the ministerie of q death & condem-
 9. nation, by reason of sinne that dwelleth
 in us: yet euen he wrote also of Christ,
 1 Ioh. 3, 46. and foreshewed his crucifying and suf-
 f Iohn 3, 14. frings for our sinnes, in the s serpent, sa-
 heb. 9, 7, 8, 9 crifices, and manifold seruices; yea the
 11, 12, &c. Law it selfe was our schoolmaister to
 t Gal. 3, 24. bring us to Christ, that we might be made
 righteous by fayth in him, in respect of
 v verse 17. whom the v covenant was many yeeres a-
 fore confirmed of God, and could not
 by the Law that came after be disanul-
 led.

12. The hope of salvation for all
 x Gen. 3, 15. mankinde, was in the x promised seed:
 & as God by his word taught men more
 particularly frō whose loynes he should
 spring; so were they to expect him, if
 they would haue life, and keep commu-
 nion with such as should be his Fathers
 after the flesh. When the woman Eua's
 sonnes were multiplied, and many of
 them proved wicked; the hope of the
 y Gen. 4, 25 saving seed, was restrayned unto y Seth,
 set in place of Abel, whom the Serpents
 seed had murthered. Then were all to
 looke

looke for the Saviour from him; and if
 they sought him in Canis posteritie, they
 perished for ever. Among Noahs chil-
 dren, Sem^a had the prerogative, and in-
 to his tents must Iapheth (though his el-
 der brother) come for to dwell, and par-
 take of his blessings, and Chams house
 was condemned to bondage. After that
 vnto Abraham was the^a Gospel prea-
 ched, that in him all nations should be
 blessed; and to his seed^b Christ, were
 the promises made: then who so belee-
 ved (after knowledge of this promise)
 in a Saviour, to come of any other man;
 set up an idoll in his heart in sted of
 Christ. Among Abrahams offspring, Iu-
 dah was chosen governour, and of him
 should^c *Shiloh* come, therefore his fa-
 there sonnes were to^d bow downe unto
 him, because of him^e should be the
 Prince. Of the tribe of Iuda, David^f was
 named, to be the Father of Christ, ac-
 cording to the flesh; then were all to be-
 leue in Davids sonne, for redemption
 from sinne, and life eternall. In fulnes
 of time the Messiah Iesus came, and was
 born^g of Marie the virgin, according to

2 Gen. 9, 26;

27.

2 Gal. 3, 8.

b verse 16.

21, 3. 24. 1. 2.

coiz. Christ.

Gen. 49, 10.

d verse 8.

e 1 chro. 5, 2.

f Psal. 132, 11.

act. 2, 30.

rom. 1, 3.

g Luke 2;

the promises : unto him now were all people to repaire, and so they did, both Jewes and Gentils, so many as were ordeyned unto life. And if Adam, Noah, Abraham & the other fathers, had now been on earth, they must have embraced this man for their Saviour, and not have sought nor wayted for any other. Therefore the Jewes that rejected him, died in their sinnes, ^h because they beleaved not that he was *Hee*, and the word of God they had not abiding in them, ⁱ because whom he had sent, him they beleaved not : but many of the Gentils trusted in him, after that ^k they heard the word of trueth, euen the gospell of their salvation; and by faith became the ^l sonnes of Abraham, and heyres by promise.

13. And alwaies before, if any of them Heathens, hearing of Gods great name, would repaire unto his people, they there might freely injoy this heavenly blessing, to heare the law and promises ^m read and taught; and being united with them in faith, had ⁿ one law for sacrifice and all other services. Yea many such strangers were in Israel, in the dayes of

^h Joh. 8, 24.

ⁱ John 5, 38.

^k Ephes. 1, 13.

^l Luk. 19, 9.

^m Gal. 3, 28.

19.

ⁿ Dent. 31,

12.

ⁿ Exod. 12,

48, 49.

of

of Moses, o that went with them out of Egypt; and afterwards dayly their number increased, that in Salomons time they were counted, and found p an hundred fiftie three thousand and six hundred persons. Sometimes also the Lord sent his word in some measure, home to their owne countries, as by q Ionah to the Ninevites; though this was more rare, till the Apostles dayes, and then the partition wall being broken downe, God imparted again the glad tidings of his salvation to all peoples, though the Iewes could not endure it.

o Exo. 12, 38
Num. 11, 4.

p 2 Chron. 2,
17.

q Ionah 1,
9.

r 1 Thes. 2,
16.

14. For Christ though he restreyned this grace a while, saying to his disciples, *Goe not into the way of the Gentils, & into the cities of the Samaritans enter ye not:* yet when he was risen from the dead, he sayd they should be his witnesses both in Iudea and Samaria, & to the utmost of the earth. And as he had willed them, where his word should be refused to v shake off the dust of their feete against them, and depart thence: so the Apostles x did, and travayled from place to place, till the people to y whom God had not been spoken

f Mat. 10, 5.

t Act. 1, 8.

v Luke 10, 20,
11.

x Act. 13, 51
& 18, 6.

y Rom. 15,
21.

spoken of did see; and they that had not heard, did understand.

15. When thus there was one sheepfold made both of Iewes & Gentils, & their eyes were opened to see ^z the wonders of Gods law, and the glorious myserie of mans redemptiō revealed & published among al nations ^aby the scriptures of the prophets: they whose harts God opened, received the word ^b with all readines, & ferched the scriptures dayly, taking heed to that most ^c sure word of the prophets as to a light shining in a darke place till the day dawned, and the day starre arose in their harts. And though for that word they found tribulation, as others before them, for whom Christ complayned to his father saying, *d I haue giuen them thy Word, and the world hath hated them:* yet received they that worde in much affliction, with joy of the holy Ghost; accepting it not as the word of men ^f but of God, and holding it forth as the ^g word of life, which being grafted in them ^h was able to saue their soules.

16. For such is the grace and vertue of Gods word, that it ⁱ turneth the soule, rejoyceth

rejoyceth the hart, giveth light to the eyes, wisedome to the simple; worketh k faith in Cod, l quickeneth them that heare it; m comforteth the Saints in their troubles, and strengthneth them in their tentations, being the n sword of the Spirit, by help whereof they vanquish their enemies and o Satan himself, and their own corruptions, and are p freed thereby from the servitude of sinne. It

is a soveraign preservative from all evils that might befall us; for as Salomon sayth, q it leadeth us when we walke, it watcheth for us when we sleepe; and when we wake, it talketh with us. Also r it is s lively and mightie in operation, sharper then any two edged sword, entering through even to the dividing asunder of the soule and the spirit, of the joints and marow, and is a discernet of the thoughts and intents of the heart; & Christ hath t sanctified and clensted his church by the washing of water through this word, as also himselfe sayd to his disciples, u *Now are ye cleane through the word which I have spoken to you.*

17. And unto this church hath he specially

k Rom. 10, 17

l 1 John 5, 25.

m Psal. 119,

50, 92.

n Ephe. 6, 17

o Rev. 12, 11

p 1 Job. 8, 31,

32, 34.

q Pro. 6, 22,

r Heb. 4, 12.

s

t Ephe. 5, 26

u 1 Joh. 15, 3.

cially commended & committed those
 heavenly oracles, binding up the testi-
 monie and sealing up the law among his
 disciples, directing ^x his words and writ-
 ings unto them, and promising, that his
 spirit which is upon them, ^y & his words
 which he hath put in their mouth, shall
 not depart out of their mouth, nor out
 of the mouth of their seed, nor their
 seeds seed for ever. Who againe rejoice
 for this word, ^z as if they had founde a
 greate spoile, and their lips ^a doe utter
 praise, when he hath taught them his sta-
 tutes. And having all and every of them
 a commune right in this treasure, they
 use it for the good of their owne soules,
 and one of another, teaching, exhorting,
 admonishing, reprovng and comfort-
 ing ^b one another; which that they may
 the better doe, they are willed the word
 of Christ should ^c dwell in them plen-
 teously, that if any man speake, ^d it may
 be as the words of God.

^v Isa 8, 16.

^x Rev. 2, 1,
7. &c.

^y Isa 59, 21.

^z Psal. 119,
162.

^a verse 171.

^b Heb. 10, 24

^x 1 thes. 4, 18.

and 5, 11.

^c colos. 3, 16.

^d 1 Pet. 4, 11.

Heare my law, o my people; incline your eares unto
 the words of my mouth. Psal. 78, 1.

The secret things belong to the Lord our God ³ but
 the things revealed belong unto us, and to our
 children for ever, that we may do all the words
 of this Law. Dent. 29, 29.

CHAPTER VIII.

79

How God by his word hath alwaies called & separated a people, from communion with Devils & wicked men; to the fellowship of his grace, by fayth in Christ.

WHEN our first parents had revolted from God, forsaken his word the ground of their fayth & obedience, & embraced the contrarie word of the Serpent; whereby they were brought unto sinne, and by sinne being finished, unto death: they were estranged from God, & affraid of his face & voice, ashamed of themselues; and sought to shroude them among the trees, to hide their shame with figleaves, and to excuse their sinne, by translating the fault unto others, the man to the woman, giuen him of God; the woman to the serpent; but shewed no repentance, neither asked mercy for their misdeeds, though they were summoned to the judgement of God. Wherefore, had not his grace prevented them, they had proceeded on to all manner impietic, as did and doe the
Divils,

c Gen. 3.

f verse 5.

g verse 3.

h verse 12.

i verse 13.

Divils, (whom God hath left in their wretchednes;) in whose slavish subjection they and wee, all their children had continued captiues, unto eternall damnation.

2. But God immediately manifested his purpose, according to his election of grace, by giving to men that were dead in sinne, the word of life, whereby they were revived; by which word he called them from Satans service to his owne againe, by fayth in Christ, who should in time become the womans seede, & crush that Serpents head for his chosens sake. He also brake that cursed amitie betweene men and divils, and said that ^k he would put enmity betweene them; and not that onely, but between the Serpents seede (that is, the wicked men and reprobates, who are named the sonnes ^l of Belial and of the Divil;) & the womans seede, that is Christ and his church, even all men & women, that should embrace the faith of the woman, now named ^m *Evah*, that is, *Living*, and the ^m mother of all that liue.

3. And Adam which had shewed that singular

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singular faith in Gods promise, by naming her ⁿLife, whom of late he accused to be the instrument of his death: informed his children in this grace of God; who together with their parents professed one commune faith and obedience, which also they testified by their service & sacrifices offered to the Lord. ^{n Adam upon the promise of God called his wife Evah, that is Life.} o Gen. 4, 3, 4
Thus he & his house were freed from Satans bondage by the word of truth, the Gospel which was taught them, and were made p Saints by calling. p 1 Cor. 1, 2.

4. But Cain who was the first seede of the serpent, & therefore sayd in scripture to be of that q Wicked-one, being q 1 Iohn 3, 10 an hypocrite and without f faith, for 11, 12. which cause his f works also were evil: f Heb. 11, 4. though he were among the Saints, yet f 1 Iohn 3, 12 was he not t of them, and therefore continued not with them. Yea though he t 1 Ioh. 2, 19 were v warned of God, he would not be v Gen. 4, 6, amended; but shewed the malice and en- 7. mitie of his father the Divill, by x killing his righteous brother. Neyther then x v. 8. relented he, but added y obstinacie y v. 9. to his bloody act: wherefore he was cursed of God, & fell into z desperation, z v. 13, 14

F and

and condemnation of the Divill.

5. The peace and communion of the Saints, being by that caytiff thus disturbed and broken; and the deadly warre with the womans seed, by that trump of Satan thus proclaimed: God for the good and preservation of his Church, cast out
a Gen 4, 14, this sinner from his ^a presence on earth,
15, 16. as he had done the Angels which sinned, from the same in heaven,) and he being separated from the fellowship of
b A runnagate the faythfull, dwelt a runnagate in a
is in Hebrew land of that ^b name, and another seede
called Nad, was ^c giuen to Eue in stead of just Abel
gen. 4, 12. & deceased. And so the Church of Christ
Cain was driven into the was propagated, governed by ten faith-
land of Nod, full ^d Patriarchs successively; distinguish-
v. 16, which ed frō the seuen ^e generations of Cain,
took the name as in place and estate, so in name; the one
of him & his sort called the children of ^f God, the o-
wofull state ther of men. And whereas the Cainites
therein. increased, as well in wickednes as in
c Gen 4, 25. multitude: the Lord to keepe his people
d Gen. 5. from mixture with them, gaue warning
e Gen. 4, 17, by ^g Henoch the seventh from Adam;
&c. who prophesied the destruction of them
f Gen. 6, 1, 2. & all ungodly persons, for their wicked
g Gen. 5, 22. deeds
Jude ver. 14,
15.

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deeds and cruell speakings; when God should come to giue judgment, with ten thousands of his Saints.

6. But neyther his word whereby he admonished his deople, nor yet his spirit which ^h stroue in them, could re- ^h Gen. 6, 3. streyn them from being commingled with the profane, and Serpents seed: for they coupled themselues in mariage ⁱ verse 2. with their fayr woman, whereby there sprong a tyrannous race of ^k Giants, by whom the earth was filled with crueltie. That God seeing how his children were degenerate & become also ^l flesh, & that ^l verse 3. in the wickednes of man was wexen ^m verse 5. great, ⁿ repented that he had made man in the earth, and was sory in his heart: yet ⁿ verse 6. warned them againe by ^o Noah, a preacher of righteousness, & by the building ^o Gen. 6, 13, 14. 2 pet. 2, 5 of the ark 120 yeeres: which patience they contemning, God brought the flood upon the world of the ungodly, and destroyed them, onely Noah and his house were reserved, finding grace in the eyes of the Lord.

7. Yet euen in that litle family of eight soules, so wondrously saved in the

p 1 Pet. 3, 20 water as p by a Baptisme; the Serpent
 21. had his seede still, which in proesse of
 time was discovered, in the person of
 Cham and his posteritie, and by the Pa-
 q Gen. 9, 22 triarch q Noah was accused. Which wic-
 24, 25. ked broode to gette themselves a name,
 went aboute to builde a tower up to
 r Gen. 11, 2. heaven, in the land of *Shinar*, the place
 &c. and habitation of *wickednes*; where
 1 Zach. 5, 8, God confounded their lips, scattered
 18. them from thence, stayed their proud
 building, and *Babel* or *Confusion* is their
 monument to this day. And when not
 1 Gen. 11, 27 onely Chams cursed progeny, but also
 the seed of blessed Sem, euen Terah the
 father of Abram, & Nachor fell to ido-
 v Josh. 24, 2. latricie, and v they served other Gods, or
 rather indeede, Devils, as the x scripture
 x Lev. 17, 7 also nameth them; then God called
 deut. 32, 17, y Abram from his countrie, kinred and
 1 Cor. 10, 20. fathers house, to go into the land which
 y Gen. 12, he would shew him; unto which calling
 1. Act. 7, 3. he z by fayth obeyed, and departed, not
 z Heb. 11, 8. knowing whither he went.

8. The Lord who was the caller and
 a redeemer of Abram, gaue him two
 a Isa 29, 22 gracious promises to confirme his fayth;

as 1. That he should ^b inherit the land ^b *Gm. 15, 7*
 of Canaan to which he brought him:
 2. & That he should haue heyres of his
 owne seed, ^c to inherit it after him, euen ^c *Gm. 22, 2.*
 a great nation, and one seed especially,
 (which was ^d Christ) in whom all fami- ^d *gal. 3, 16.*
 lies of the earth should be blessed, With ^g *gn. 12, 3.*
 these promises, and blessing & renoume ^a *aa. 3, 25.*
 adjoynd to them, the Lord perswaded
 him to forsake his idolatrous countrie
 and communion with idols, & ^e to walk ^e *gcn. 17, 8.*
 before him, who was God the Allsuffi-
 cient, and to be upright; and gaue him
 the covenant of Circumcision, the ^f seale ^f *Rom. 4, 11*
 of the righteousness of the fayth which
 he had; he gaue him also ^g two sonnes, ^g *gal. 4, 22.*
 Ismael of Hagar a servant, borne after the ^{23.} *gc.*
 flesh; and Isaak of Sarah a free woman,
 borne by promise.

9. But he that was borne after the
 flesh, fell to profanenes, became a ^h mock- ^h *gen. 21, 9.*
 ker and ⁱ persecutor of the true and pro- ⁱ *gal. 4, 29.*
 mised seed: wherefore he was cast out
 of the church, the house of Abraham;
 and lost the honor of being reputed his
^k seed, or heyre with Isaak the free- ^k *Rom. 9, 7.*
 borne, and child of promise.

10. Again, unto Isaac were borne
 1 Gen. 25. 1 Esau and Jacob; but God ^m loved Ja-
 m Rom. 9, 13 kob, and hated Esau; and he also dege-
 n Heb. 12, 16 nerated and became profane; ⁿ sold his
 o Gen. 27. birthright; and ^o lost his blessing; and
 p ch. 28, 1. 4 was ^p separated from his brother Iaa-
 c 36, 6. kob; unto whom alone the blessing of
 josh. 24, 4. Abraham was derived.

11. Jacob (whose name was Israel)
 q Gen. 35, 1. being willed of God to build him ^q an
 altar at Bethel before he would do it;
 had a care to purge his household of the
 false Gods wherewith they were defiled;
 r verse 2. r who giving him both their Idols; and
 s verse 4. s idolatrous jewels he ^s hid them under an
 oke at Sichem; for he knew that the
 worship of God, and of Idols could not
 stand together. After wards he went with
 t Gen. 46, 2, his familie by the ^t word of the Lord
 3, c. c. from Canaan into Egypt; and was a so-
 c Psa. 105, 23 journeyer in the ^c land of Cham: where
 t Exod. 1, 7. God ^t multiplied his church exceeding-
 ly, as he had promised to Abraham his
 friend. There when the Israelites forgate
 the Lord their God; and defiled them-
 g Eze. 20, 7. selues with the Idols of Egypt: ^g he re-
 called them by his word from those
 abomina-

abominations, and ^h had almost destroyed them for their disobedience. But respecting his owne name and glory, he ceased not to visit them, first by his ⁱ punishments, then by his ^k promises & miracles; till he had wonne them againe unto his ^l fayth and service.

^h Ezek. 20,
8, 9.

ⁱ Exod. 1, 13;
14. & 2, 23;
^k Exo. 4, 30.

^l verse 31.

12. Then bringing them forth from that both spirituall and corporall bondage, and executing judgements upon the Egyptians and upon their ^m Gods, he certified Israel of his ende and purpose herein, which was to ⁿ bring them to himself, that they might heare his voyce, and keepe his covenant, and be his chief treasure aboue all people, though all the earth were his. Charging them, not to doe ^o after the doings of the land of Egypt wherein they dwelt, neyther to doe after the manner of the land of Canaan, whither he would bring them, nor walk in their ordinances; but to doe after his judgements and keepe his ordinances to walke in them, for he was the Lord their God; & to this end had ^p separated them from other people, euen from among all people of the earth did he separate

^m Num. 33,
4.
ⁿ Exod. 12, 12.
ⁿ Exo. 19, 4,

^o Lev. 18, 3,

^p Lev. 20, 23
24.

^q 1 King 8, 53

† *Dent. 7,*
2, 3.

† *verse 4.*

† *verse 5. also*
cha. 12, 2, 3.

them unto himselfe for an inheritance. Wherefore he commanded † them utterly to destroy those cursed nations, to make no covenant with them, nor haue compassion on them, nor make mariages with them: for they would † cause them to turne from him, & serue other Gods, which would be to their destruction, & willed them to † abolish all their idolatrie, with the names and monuments of the same; for that they were an holy people unto him.

13. Iosua, treating with Israel of seruing the Lord in uprightnes and trueth, † *10. 24, 14* exhorted them to put away the Gods which their fathers had served in Mesopotamia and in Ægypt; and so to serue the Lord, whome he calleth † *verse 19, 20* *holy* and *jealous*, that would not pardon their iniquity or their sinnes; if they should forsake him, & serue strange Gods. And when the people made choise of the Lord, to serue him; he required them againe, † *verse 13.* to put away the strange Gods that were among them: teaching them and us thereby, that Gods true worship, and the service of Idols, cannot be joyned

ned together, but the one will expell the other. Which lawe when they kept not, but worshiped the Gods of the peoples round about them, and so forsooke the Lord: ^z his wrath was hot against them, ^z Indg. 2, 18 and he delivered them into the hands of ^{13, 24.} spoylers that spoiled them, & they could no longer stand before their enemies; yea the Lord would no more cast out before them ^a any of the nations which Ioshua ^{a verj. 2 t.} left when he died. Againe when Samuel reconciled them unto the Lord; ^b he in ^{br Sam. 7. 3.} like manner first procured them to put ^{4. &c.} away their false religion, (which was the cause of their calamitie,) and to direct their harts unto the Lord, and serue him onely.

14. Neyther did this warning of Idolatrie respect the idols of Canaan onely, but the false religions of all other peoples, neer or farre off, for any other ¹ God besides or with Iehovah they ¹ Exod. 20, 2. might not haue or serue. Therefore, ^{3. 4. 5.} though they had no commission to root out any idols saue those in Canaan, be- ^{m deus. 12. 2} cause that should be their ^m possession; ^{n deus. 29.} yet were they to ⁿ avoyde communion ^{16. 17. 18.}

F 5 with

with all other idolaters; which when
 they did not, but ^o coupled themselves
^o Num. 25, 1 with Baalpeor the God of the Moabites,
 2, 3. & ^p separated themselves unto that Shame,
^p Hos. 9, 10. and did eat the sacrifices of ^q the dead;
^q Psal. 106, 28, 29. &c. the plague of God brake out upon them,
 and there fell of the Israelites in one day
^r Num. 25, 2 ^r four and twentie thousand; euen everie
 man that followed Baal-peor the Lord
^s Dent. 4, 3. destroyed him from among his people.
 15. And in no better account were
 the idols and voluntarie services of the
 Israelites themselves; for God by his
^t Exo. 20, 4, 5 word forbad them, ^t eyther to make or
 use any manner idoll or similitude upon
 payn of his gealous indignation. There-
 fore when they had made a resemblance
^v Exod. 32. and memoriall of their ^v God, that
 brought them out of the land of Egypt;
^x Ps. 106, 20. and turned him their ^x Glorie into the si-
 militude of an oxe that eateth grasse;
^y verse 21. then were they esteemed to haue ^y for-
^z Neh. 9, 18. gotten God their saviour, and ^z commit-
 ted great blasphemies; & for that ^a sinne
^a Exo. 32, 27, 35. many of them died, & all of them ^b had
^b verse 10. ben rooted out, (with ^c Aaron himself,)
^c Dent. 9 20. but that Moses stood in the breach, and
 by

by ^d his instant prayer, turned away the Lords wrath from destroying them. ^{d Exo. 32, 11}
 16. Again when Ieroboam the king ^{31, 32. deut.}
 of Israel had set up signes for the people ^{9, 25, 26.}
 to worship their ^e God (as they thought) ^{c 1 King. 12,}
 that brought them out of the Land of ^{27, 28.}
 Egypt; because they were in the Lords
 account but ^f Devils, and so all that fol- ^{f 2 chron. 11}
 lowed them worshiped Satan; and not ^{15.}
 God, yea the people in that estate were
 without the true God: therefore he ^{g 2 Chro. 15,}
 ceased not both by ^h doctrines and judg- ^{3.}
 ments to keepe and reclaime his people ^{h 1 King. 13,}
 from them; warning ⁱ Iudah not to sin, ^{13 & 14.}
 though Israel played the harlot; & for- ^{i Hos. 4, 15.}
 as much as Ephraim was joyned to Idols,
 they should ^k let him alone; & not ^l seek ^{k unse. 17.}
 Bethel, nor enter into Gilgal, nor goe to ^{l Amos 5, 5.}
 Beersheba, (which were the places of
 publick worship among them,) but to
 seeke the Lord; and they should live,
 whereas ^m all those sinners of his people ^{m Amos 9, 20}
 should die; even as Ieroboams house, for
 his sinne was ⁿ rooted out and destroy- ^{n 1 King. 13,}
 ed from the face of the earth. ^{34.}

17. As the Prophets thus witnessed
 unto Israel in their severall ages: so our
 Saviour

Saviour Christ when he came, with his Apostles, first laboured to keepe & withdraw the people from the service of Devils and idols, whither more open or secret. For as he appeared for this purpose
 o *Ioh. 3, 8.* that he might loose the works of the Divil, & was that promised seed, which should crush the serpents head: so did
 p *Mat. 4.* he first himselfe hand to hand pcombat with Satan, resisted his tentations, overcame and put him to flight, and would not admit of any communion between the Fiends and him, nor suffer them to say so much as that they knew him. He
 q *Mat. 1, 24, 34.* dispossessed them of many men, over whom they tyrannized, and commanded
 r *Luke 4, 41 & 8, 2.* his disciples to doe the like; and ceased not this warre, till satan which had usurped the principedome of this world was cast out; even to the death did he resist
 t *Ioh. 12, 31.* him, and by death destroyed him which had the power of death. For though in
 v *Heb. 2, 14.* him the Serpent could finde
 x *Iohn. 14, 30* nothing, yet for his chosens sake he endured all
 y *Colos. 2, 15* things: till he had spoyled the principalities and powers, and triumphed over them in his crosse: thus teaching us in
 his

his own example & person, to hate with perfect hatred that enemy of God and man; and to knowe, that there can no concord be, betwixt ^z Christ and Belial. ^z 2 Cor. 6, 15

18. Satan being thus ^a like lightning ^a Luke 10, 18 fallen down from heauen, and his place ^b not found there any more, after our ^b Rev. 12, 8 Michael had overcome him, ^c taken from him all his armour wherein he trusted, ^c Luke 11, 22 and diuided his spoiles: many peoples were more easily recovered and drawne out of his snares; who were all taught by the trumpet of the Gospel to prepare themselves to battel against him, to take unto them the ^d whole armour of God, ^d Eph. 6, 13. that they might be able to resist in the euill day, to fight the good fight of faith, and by it stedfastly to resist ^e that roaring ^e 1 Pet. 5, 8, 9 Lion, which walked about, seeking who he might devour: being with this comforted & assured, that the God of peace would treade Satan under their feete shortly.

19. But because this aduersarie would ^f Rom. 16, ^f transfigure himselfe into an Angell of ^{20.} light, ^g and his ministers also, as though ^g 2 Cor. 11, they were ministers of righteousness: the 14, 15.

more

more care and watchfulnes the Saints were warned to haue, least they should be circumvented. They were taught therefore touching all the heathens religion, that whatsoever they sacrificed, **h** **1** **Cor. 10,** they sacrificed **h** to Divils and not to **20.** God; and that Christians might haue no fellowship with Divils, and consequently, neyther with those idolaters which ignorantly worshiped such : but must **i** **2** **Cor. 6, 17** come out from among them, separate themselves, and touch no unclean thing: **k** **1** **Cor. 10,** for they could not be partakers **k** both **21.** of the Lords table and of the table of Divils, two such contrarie masters **l** they could by no meanes serue. And if they joyned with the wicked in their worship, or haunted their assemblies; euen as **m** **1** **Cor. 10** in Israel, they that did **m** eate of the sacrifices were partakers of the Altar; whereby they had part & interest in the whole worship, and the God worshiped : euen so had they with Satan, that did eate of his sacrifices in his temples ; how ever they might perswade themselves otherwise, because they did know the idoll **n** was nothing. Wherefore they were forbidden

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bidden all communion with such, and
exhorted to ° flee from idolatrie, for o 1 Cor. 10,
behold, *all that are of the fellowship there-* 14.
of shall be confounded, & as sayth the Pro- p 14 44, 10.
phet.

20. And because this old serpent
would creepe againe into the church &
paradise of God, to seduce the Saints,
and set his owne throne there: the Lord
Iesus by his Angell certified his q servant q In the booke
Iohn, & by him hath warned us all, that of the Reve-
lation.
the Christians also would in time forsake
the true service of God in spirit, and
would worship r *Divils*; euen idols of r Rev. 9, 20.
gold and silver and brasle and stone and
wood, being drawn hereunto by the ef-
fectuall delusion of Satan in his eldest
sonne Antichrist the childe of perdition;
whose doctrines would be the *doctrines*
of r *Divils*; whose kingdome should be
menaged by r *spirits of Divils*, and men
drawn by them to battel against God al- r Tim. 4, 1
mightie. Hereupon is that glorious syna- r Rev. 16, 13
gogue proclaymed with the lowd voyce 14.
of an heauenly Angell, to be become the v Rev. 18, 1,
v *habitation of Divils*, and with an other 2.
voyce x all Gods people are willed to x v. 4.

goc

goe out of her, that they partake not in her sinnes, & receiue not of her plagues: **y Rev. 14, 9,** for if any man worship that beast or his **10.** his image, or take his marke; he shall drinke of the wine of Gods wrath, and be tormented in fire and brimstone before the holy Angels and before the Lamb, and the smoke of their torment shall ascend evermore.

21. And as by the word of Christ men were withdrawen from idolatrie & communion with the wicked, so were they also exhorted to draw neere to the Lord and in faith and loue to cleaue unto him alone: that turning from darknes to light, and from ^a the power of Satan unto God, they might receiue forgiveness of sinnes and inheritance among them which are sanctified by faith in him. **22.** They were therefore ^a informed in the mysteries of the gospel, baptised into the name of the Lord in whom they beleaved, separated from others ^b that forwardly refused, had their ^c assemblies for prayer doctrine & other holy exercises, which they were exhorted ^d to continue, taking heed that they were not unequally yoked

23. **24.** **25.** **26.** **27.** **28.** **29.** **30.** **31.** **32.** **33.** **34.** **35.** **36.** **37.** **38.** **39.** **40.** **41.** **42.** **43.** **44.** **45.** **46.** **47.** **48.** **49.** **50.** **51.** **52.** **53.** **54.** **55.** **56.** **57.** **58.** **59.** **60.** **61.** **62.** **63.** **64.** **65.** **66.** **67.** **68.** **69.** **70.** **71.** **72.** **73.** **74.** **75.** **76.** **77.** **78.** **79.** **80.** **81.** **82.** **83.** **84.** **85.** **86.** **87.** **88.** **89.** **90.** **91.** **92.** **93.** **94.** **95.** **96.** **97.** **98.** **99.** **100.**

101. **102.** **103.** **104.** **105.** **106.** **107.** **108.** **109.** **110.** **111.** **112.** **113.** **114.** **115.** **116.** **117.** **118.** **119.** **120.** **121.** **122.** **123.** **124.** **125.** **126.** **127.** **128.** **129.** **130.** **131.** **132.** **133.** **134.** **135.** **136.** **137.** **138.** **139.** **140.** **141.** **142.** **143.** **144.** **145.** **146.** **147.** **148.** **149.** **150.** **151.** **152.** **153.** **154.** **155.** **156.** **157.** **158.** **159.** **160.** **161.** **162.** **163.** **164.** **165.** **166.** **167.** **168.** **169.** **170.** **171.** **172.** **173.** **174.** **175.** **176.** **177.** **178.** **179.** **180.** **181.** **182.** **183.** **184.** **185.** **186.** **187.** **188.** **189.** **190.** **191.** **192.** **193.** **194.** **195.** **196.** **197.** **198.** **199.** **200.**

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301. **302.** **303.** **304.** **305.** **306.** **307.** **308.** **309.** **310.** **311.** **312.** **313.** **314.** **315.** **316.** **317.** **318.** **319.** **320.** **321.** **322.** **323.** **324.** **325.** **326.** **327.** **328.** **329.** **330.** **331.** **332.** **333.** **334.** **335.** **336.** **337.** **338.** **339.** **340.** **341.** **342.** **343.** **344.** **345.** **346.** **347.** **348.** **349.** **350.** **351.** **352.** **353.** **354.** **355.** **356.** **357.** **358.** **359.** **360.** **361.** **362.** **363.** **364.** **365.** **366.** **367.** **368.** **369.** **370.** **371.** **372.** **373.** **374.** **375.** **376.** **377.** **378.** **379.** **380.** **381.** **382.** **383.** **384.** **385.** **386.** **387.** **388.** **389.** **390.** **391.** **392.** **393.** **394.** **395.** **396.** **397.** **398.** **399.** **400.**

401. **402.** **403.** **404.** **405.** **406.** **407.** **408.** **409.** **410.** **411.** **412.** **413.** **414.** **415.** **416.** **417.** **418.** **419.** **420.** **421.** **422.** **423.** **424.** **425.** **426.** **427.** **428.** **429.** **430.** **431.** **432.** **433.** **434.** **435.** **436.** **437.** **438.** **439.** **440.** **441.** **442.** **443.** **444.** **445.** **446.** **447.** **448.** **449.** **450.** **451.** **452.** **453.** **454.** **455.** **456.** **457.** **458.** **459.** **460.** **461.** **462.** **463.** **464.** **465.** **466.** **467.** **468.** **469.** **470.** **471.** **472.** **473.** **474.** **475.** **476.** **477.** **478.** **479.** **480.** **481.** **482.** **483.** **484.** **485.** **486.** **487.** **488.** **489.** **490.** **491.** **492.** **493.** **494.** **495.** **496.** **497.** **498.** **499.** **500.**

501. **502.** **503.** **504.** **505.** **506.** **507.** **508.** **509.** **510.** **511.** **512.** **513.** **514.** **515.** **516.** **517.** **518.** **519.** **520.** **521.** **522.** **523.** **524.** **525.** **526.** **527.** **528.** **529.** **530.** **531.** **532.** **533.** **534.** **535.** **536.** **537.** **538.** **539.** **540.** **541.** **542.** **543.** **544.** **545.** **546.** **547.** **548.** **549.** **550.** **551.** **552.** **553.** **554.** **555.** **556.** **557.** **558.** **559.** **560.** **561.** **562.** **563.** **564.** **565.** **566.** **567.** **568.** **569.** **570.** **571.** **572.** **573.** **574.** **575.** **576.** **577.** **578.** **579.** **580.** **581.** **582.** **583.** **584.** **585.** **586.** **587.** **588.** **589.** **590.** **591.** **592.** **593.** **594.** **595.** **596.** **597.** **598.** **599.** **600.**

601. **602.** **603.** **604.** **605.** **606.** **607.** **608.** **609.** **610.** **611.** **612.** **613.** **614.** **615.** **616.** **617.** **618.** **619.** **620.** **621.** **622.** **623.** **624.** **625.** **626.** **627.** **628.** **629.** **630.** **631.** **632.** **633.** **634.** **635.** **636.** **637.** **638.** **639.** **640.** **641.** **642.** **643.** **644.** **645.** **646.** **647.** **648.** **649.** **650.** **651.** **652.** **653.** **654.** **655.** **656.** **657.** **658.** **659.** **660.** **661.** **662.** **663.** **664.** **665.** **666.** **667.** **668.** **669.** **670.** **671.** **672.** **673.** **674.** **675.** **676.** **677.** **678.** **679.** **680.** **681.** **682.** **683.** **684.** **685.** **686.** **687.** **688.** **689.** **690.** **691.** **692.** **693.** **694.** **695.** **696.** **697.** **698.** **699.** **700.**

701. **702.** **703.** **704.** **705.** **706.** **707.** **708.** **709.** **710.** **711.** **712.** **713.** **714.** **715.** **716.** **717.** **718.** **719.** **720.** **721.** **722.** **723.** **724.** **725.** **726.** **727.** **728.** **729.** **730.** **731.** **732.** **733.** **734.** **735.** **736.** **737.** **738.** **739.** **740.** **741.** **742.** **743.** **744.** **745.** **746.** **747.** **748.** **749.** **750.** **751.** **752.** **753.** **754.** **755.** **756.** **757.** **758.** **759.** **760.** **761.** **762.** **763.** **764.** **765.** **766.** **767.** **768.** **769.** **770.** **771.** **772.** **773.** **774.** **775.** **776.** **777.** **778.** **779.** **780.** **781.** **782.** **783.** **784.** **785.** **786.** **787.** **788.** **789.** **790.** **791.** **792.** **793.** **794.** **795.** **796.** **797.** **798.** **799.** **800.**

801. **802.** **803.** **804.** **805.** **806.** **807.** **808.** **809.** **810.** **811.** **812.** **813.** **814.** **815.** **816.** **817.** **818.** **819.** **820.** **821.** **822.** **823.** **824.** **825.** **826.** **827.** **828.** **829.** **830.** **831.** **832.** **833.** **834.** **835.** **836.** **837.** **838.** **839.** **840.** **841.** **842.** **843.** **844.** **845.** **846.** **847.** **848.** **849.** **850.** **851.** **852.** **853.** **854.** **855.** **856.** **857.** **858.** **859.** **860.** **861.** **862.** **863.** **864.** **865.** **866.** **867.** **868.** **869.** **870.** **871.** **872.** **873.** **874.** **875.** **876.** **877.** **878.** **879.** **880.** **881.** **882.** **883.** **884.** **885.** **886.** **887.** **888.** **889.** **890.** **891.** **892.** **893.** **894.** **895.** **896.** **897.** **898.** **899.** **900.**

901. **902.** **903.** **904.** **905.** **906.** **907.** **908.** **909.** **910.** **911.** **912.** **913.** **914.** **915.** **916.** **917.** **918.** **919.** **920.** **921.** **922.** **923.** **924.** **925.** **926.** **927.** **928.** **929.** **930.** **931.** **932.** **933.** **934.** **935.** **936.** **937.** **938.** **939.** **940.** **941.** **942.** **943.** **944.** **945.** **946.** **947.** **948.** **949.** **950.** **951.** **952.** **953.** **954.** **955.** **956.** **957.** **958.** **959.** **960.** **961.** **962.** **963.** **964.** **965.** **966.** **967.** **968.** **969.** **970.** **971.** **972.** **973.** **974.** **975.** **976.** **977.** **978.** **979.** **980.** **981.** **982.** **983.** **984.** **985.** **986.** **987.** **988.** **989.** **990.** **991.** **992.** **993.** **994.** **995.** **996.** **997.** **998.** **999.** **1000.**

1001. **1002.** **1003.** **1004.** **1005.** **1006.** **1007.** **1008.** **1009.** **1010.** **1011.** **1012.** **1013.** **1014.** **1015.** **1016.** **1017.** **1018.** **1019.** **1020.** **1021.** **1022.** **1023.** **1024.** **1025.** **1026.** **1027.** **1028.** **1029.** **1030.** **1031.** **1032.** **1033.** **1034.** **1035.** **1036.** **1037.** **1038.** **1039.** **1040.** **1041.** **1042.** **1043.** **1044.** **1045.** **1046.** **1047.** **1048.** **1049.** **1050.** **1051.** **1052.** **1053.** **1054.** **1055.** **1056.** **1057.** **1058.** **1059.** **1060.** **1061.** **1062.** **1063.** **1064.** **1065.** **1066.** **1067.** **1068.** **1069.** **1070.** **1071.** **1072.** **1073.** **1074.** **1075.** **1076.** **1077.** **1078.** **1079.** **1080.** **1081.** **1082.** **1083.** **1084.** **1085.** **1086.** **1087.** **1088.** **1089.** **1090.** **1091.** **1092.** **1093.** **1094.** **1095.** **1096.** **1097.** **1098.** **1099.** **1100.**

1101. **1102.** **1103.** **1104.** **1105.** **1106.** **1107.** **1108.** **1109.** **1110.** **1111.** **1112.** **1113.** **1114.** **1115.** **1116.** **1117.** **1118.** **1119.** **1120.** **1121.** **1122.** **1123.** **1124.** **1125.** **1126.** **1127.** **1128.** **1129.** **1130.** **1131.** **1132.** **1133.** **1134.** **1135.** **1136.** **1137.** **1138.** **1139.** **1140.** **1141.** **1142.** **1143.** **1144.** **1145.** **1146.** **1147.** **1148.** **1149.** **1150.** **1151.** **1152.** **1153.** **1154.** **1155.** **1156.** **1157.** **1158.** **1159.** **1160.** **1161.** **1162.** **1163.** **1164.** **1165.** **1166.** **1167.** **1168.** **1169.** **1170.** **1171.** **1172.** **1173.** **1174.** **1175.** **1176.** **1177.** **1178.** **1179.** **1180.** **1181.** **1182.** **1183.** **1184.** **1185.** **1186.** **1187.** **1188.** **1189.** **1190.** **1191.** **1192.** **1193.** **1194.** **1195.** **1196.** **1197.** **1198.** **1199.** **1200.**

1201. **1202.** **1203.** **1204.** **1205.** **1206.** **1207.** **1208.** **1209.** **1210.** **1211.** **1212.** **1213.** **1214.** **1215.** **1216.** **1217.** **1218.** **1219.** **1220.** **1221.** **1222.** **1223.** **1224.** **1225.** **1226.** **1227.** **1228.** **1229.** **1230.** **1231.** **1232.** **1233.** **1234.** **1235.** **1236.** **1237.** **1238.** **1239.** **1240.** **1241.** **1242.** **1243.** **1244.** **1245.** **1246.** **1247.** **1248.** **1249.** **1250.** **1251.** **1252.** **1253.** **1254.** **1255.** **1256.** **1257.** **1258.** **1259.** **1260.** **1261.** **1262.** **1263.** **1264.** **1265.** **1266.** **1267.** **1268.** **1269.** **1270.** **1271.** **1272.** **1273.** **1274.** **1275.** **1276.** **1277.** **1278.** **1279.** **1280.** **1281.** **1282.** **1283.** **1284.** **1285.** **1286.** **1287.** **1288.** **1289.** **1290.** **1291.** **1292.** **1293.** **1294.** **1295.** **1296.** **1297.** **1298.** **1299.** **1300.**

1301. **1302.** **1303.** **1304.** **1305.** **1306.** **1307.** **1308.** **1309.** **1310.** **1311.** **1312.** **1313.** **1314.** **1315.** **1316.**

yoked with ^e infidels of the world; nor ^e 2 Cor. 6, 14
 commingled with open sinners in the
 church, but to ^f cast out the wicked from ^f 1 Cor. 5, 9,
 among them, that they might be joyntly ^{11, 13.}
 a sweete new lump as they were severall-
 ly ^g unleavened loaves, and so to ^g serue ^g verſe 7.
 h the Lord as they might please him with ^h Heb. 12, 28
 reverence & feare, ⁱ keeping themſelues ⁱ 1 Ioh. 5, 21
 from idols, and ^k unſpotted of the ^k 1 Iam. 1, 27
 world.

22. Thus hath God taught us, that all
 idolatrie, whither of Paynims Iewes or
 Chriſtians, is the worſhip of *Devils*: and
 from it, hath in all ages ſince the world
 began, called his elect; that they ſhining
 the ſocietie of the Serpent and his ſeede,
 might repair to ^m the Lamb that ſtandeth ^m Rev. 14,
 on mount Sion, having his Fathers name ^{1--4.}
 written on their foreheads, and follow
 him whither ſoever he goeth; might
 walk in the ⁿ light of the heavenly Je- ⁿ Rev. 21,
 ruſalem, and there haue fellowſhip with ^{24.}
 the Lord and one with an other; to their
 preſervation from death, & the glory of
 God in their eternall life and ſalvation.

How farre we must avoyd communion with Devils, & how far with the wicked men.

FORASMUCH as Satan is an open professed adverſarie of God and men alwayes, and all his endeavours tende to the Lords diſhonour & our deſtruction; neither is there any bonde of nature or otherwiſe betweene him and us, that we ſhould haue entercoure with him or ſeek his good or peace for ever: therefore are we abſolutely forbidden all manner communion with him, in things ſpiritual or humane; all which we may reduce into four heads.

2. The firſt concerneth our faith, that we give no credit to his word as
a *1 Cor. 3.* did our firſt parents, nor admit into our hearts any of his doctrines or damnable heresies, which are called by the Apoſtle
b *1 Tim. 4. 1* *Doctrines of Devils*: but that we hold
2. faſt the word of life taught us of God in his ſcriptures onely, c avoyding all errors
c *1 Cor. 11. 3* and lyes in religion; whether hetheniſh
2 Tim. 2. 19. *tit. 1. 13, 14.* Iewiſh or antichriſtian; for whoſoever be
the

the instruments, Satan ^d is the Father of them, and by them doth draw men unto destruction. ^{d Ioh. 8, 44.}
^{2 Ihes. 2, 9,}
^{10, 11, 12.}

3. The second concerneth our outward cariage, that we do not ^e present our bodies; or by any thing that we haue, giue ^f maintenance to his worship & service, where or howsoever: but as our bodies & spirits are the Lords, ^g so with them both to glorify, & serue him onely, & honour ^h him with our substance; fleeing all idolatrie which is Satans worship, and outward communion therewith; & not upon any pretense, eyther of our own knowledge & inward dislike of the idol, or the pleasing of others, or winning them by this meanes to the fayth, or avoyding of our trouble, or presuming of the mercy of God, or the like, to participate in the service & sacrifice of Divils. God in his law gaue this generall precept for his people ⁱ *They shall no more offer their offrings to divils*; and in the Gospel we haue this instruction, ^k *ye can not be partakers of the Lords table, and of the table of Divils.* ^{i Lev. 17, 7.}
^{k 1 Cor. 10 21.}

4. The third concerneth all divilish

arts, whereby many men haue fellowship with the damned spirits; as Conjuring, inchantment, witchcraft, forcerie, divination, charming, necromancie, and all other of the like nature. Touching which Gods law forbiddeth two things, 1. that no man should himselfe use any such cursed craft, many of which are particularly named *Deut. 18. 10 11.* but man or woman that had such spirits, ¹ should die the death: 2. also that none should ^m seeke unto such for instruction or counsel in any matter, for so they should forsake the living God, and turne to the dead. Wherefore this transgression is noted for one of the two causes of King Sauls death: that he ⁿ sought and asked counsel of a familiar spirit, (by a witch at ^o Endor,) and asked not of the Lord. And as Christ would not ^p haue the Devils to beare witness of him; so neyther would the Apostles suffer a mayd which ^q had ^q a spirit of divination to acknowledge them to be the servants of the most high God, and preachers of the way of salvation. Finally, not onely these evill arts & practisers of them; but all books

or

or writings, or other meanes which may nourish the same; are to be shunned and abolished: as the practise of the Christians, that burned their books of curious crafts, doeth teach us. *Ad. 19, 19*

5. The fourth head concerneth Satans tentations, suggestions, and provocations unto evill; whereby he daily soliciteth everie man unto sinne: all which we are taught of God carefully to resist, giving no place to the Devil, but by sayth to quench all his fyery darts; and being armed with the whole armour of God, to stand fast in the evill day, and in our prayers to desire that we may be delivered from that Wicked one. Here in all the Sancts, while they liue on earth, come short of their due tie; and too often doe admit of fellowship with the Devil, by reason of the corruption of nature, and infirmity of the flesh: but by sayth in Christ we overcome & triumph, and y shall in the ende haue full redemption from all these evils. *1 Pet. 5, 9. Jam. 4, 7. Ephes. 4, 27. Eph. 6, 16, 13, 14, &c. Mat. 6, 13. Rom. 16, 20.*

6. Thus are we taught of God to resist Satan, and avoyd all manner fellowship with him to the utmost of our

power: because all his endeavours are against us for evill, neither can we work in him any good, by any meanes, at any time. But the estate of wicked men, is otherwise to be considered; because they and we are all one flesh and blood; are all placed of God, to liue together in this world, and enjoy mutually his common blessings, as the light of the sunne, the rayne, and fruits of the earth, and other creatures, besides our civill societie in common weales: so that we cannot avoyde all meddling with the, except we should goe out of the world, as the Apostle teacheth. Also of many of them there is hope, that they may be converted from their evill waies; which by all good and gentle meanes we should procure. Howbeit of sinners there is difference to be made; for some are yet uncalled to the knowledge and fayth of Christ; others are called, and doe profess one common fayth in Christs church with us, but walke unworthie of the same; and some haue departed from the fayth & obedience, whereunto they were come, & are cast out of the church,
a delivered

^a delivered unto Satan. Of our speciall ^a *1 Cor. 5, 5.*
duetie to such as being in the Church do ⁱ *Tim. 1, 20.*
transgresse, it resteth to be spoken here-
after, here I will treat of wicked men
in generall.

7. Concerning whom, we are taught
of God, not to communicate with them
in any evill action; as not to ^b run with ^b *Psa 50, 18*
the thief, nor partake with the adulterer,
not to ^c walke in the way with those that ^c *Pro. 1, 10,*
lay waite for blood; nor ^d keepe com- ⁱ *11, 14, 15.*
pany with drunkards or gluttons, nor ^d *Pro. 23, 20.*
haue ^e fellowship with any other their ^e *Eph. 5, 11.*
unfruitfull works of darknes, but re-
proue them rather & avoide them; espe-
cially their spirituall & religious actions,
as ^f not to offer their offerings of blood, ^f *Psal. 16, 4.*
nor make mention of their names with
our lips, not to frequent their ^g assem- ^g *Psa 26, 5, 6*
blies, nor eate of their sacrifices, though
they ^h call & invite us thereto; for euen ^h *Exo. 34, 15*
the word of God; and all other holy <sup>num. 25, 2.
things ⁱ are polluted among them, their <sup>prov 9, 15.
prayers ^k turned to sinne, and their sa- <sup>Ec.
crifices ^l abomination to the Lord. ⁱ *Num 19, 22*
^{bag. 2, 12, 14}
^{15. 11. 1, 15, 1}</sup></sup></sup>

8. And not in heart and minde alone ^{16.}
are we to mislike and eschewe their ido- ^k *p/4 109, 7*
latries, ^l *Prov. 15, 8.*

latrics, and other evill actions: but to
 mRom. 6, 12 keepe our ^m bodies as well as our spirits
 13. 1Cor. 6, pure, because Christ hath redeemed both,
 15, 20. and with both we must glorify God. We
 n Ier. 5, 7. may not therefore ⁿ swear by their idols,
 o Exo. 23, 13 nor ^o make any other religious mention
 of them with our lips. We may not p kisse
 hos. 2, 17. them, nor bow the knee, nor doe any o-
 p Hos. 13, 2. ther signe of reverence unto them. Wee
 1 kin. 19, 18. may not q present our bodies at their ho-
 exod. 20, 5. ly feasts, in their hallowed places, nor
 q 1Cor. 10, suffer our mouthes to teate of their de-
 14-20. licates; much lesse repaire to any such
 hos. 4, 14. places for the repast or feeding of our
 r Eze. 18, 6. soules. We may not cyther sat allure-
 11. psal. 141 ment of parents, brethren, or most dear
 4. friends; or by the example or entise-
 1 Dent. 13, 6. ment of the ^t multitude, or by the ^v com-
 & 33, 9. mandement of the Magistrate, doe these,
 t Exod. 23, 2. or any of these evils: but following the
 mat. 7, 13. word of God, to ^x separate our selues,
 v Dan. 3, 14. touch no uncleane thing, cleanse us from
 15-18. act. all filthines of the flesh and spirit, and so
 4, 19. growe up unto full holynes in the feare
 x2Cor. 6, 17 of God. Finally, we may not y joyne our
 & 7, 1. selues in mariage with any, that are not
 y Gen. 6, 2. of the same fayth and fellowship with
 mal. 2, 11.
 1Cor. 7, 39.

us, in the Gospel of Christ.

9. The causes of this restraynt and separation from the wicked, are: First the will and glorie of God, who to the ende we might be his, ⁊ hath severed us from other people: and upon this condition hath promised to ^a accept us, & ^b marrie us unto himsele in faith, that we should giue our selues ^c alone to him and to his service, and not runne ^a whoring after strangers. And hath made this our refreyning from communiō with the wicked, ^c one expresse and speciall part of his covenant with us. Secondly, it is for our own good, least by familiaritie with the wicked ^f we should learn their waies ^f and receiue destruction to our soules, as others before us, ^g by and for like carriage haue done. Therefore are we warned ^h not to wander in their pathes, nor let our heart decline to their waies; for they go down to the chambers of death: and if we be ⁱ partakers in their sinnes, wee shall receiue also of their plagues. Thirdly, it is for the good of those wicked men themselues, (if such be the grace of God towards them) or for their

more certayne and just condemnation;
 that seeing us to separate from them, &
 k 1 Pet. 4, 4. k thinking it strange that we runne not
 with them unto the same evils; hearing
 our reproofes and witnes against them;
 1 Añ. 2, 37, are eyther 1 drawen to consider their
 49, 41. waies, and turne their feete unto Gods
 m Añ. 19, 9 testimonies, or els m blaspheming, persist
 and 13, 46, & are hardned in their evill course unto
 50, 51. judgement. Fourthly, it is for the over-
 n Añ 26, 18 throw of n Satans throne & kingdome,
 170. 2, 13. which the words & works of the Saints
 2 Cor. 6, 15. doe beate downe dayly, discovering his
 17. errors and abominations, keeping them-
 selves, and drawing others from his de-
 o 1 Cor. 10, ceipts and snares: whereas by o commu-
 20, 21. nicating in those evils, they should both
 honour and advance that enemy; and
 strengthen the wickeds hands, that they
 should not turne from their impietie.

10. But though we may haue no
 communion with the wicked in their
 religion, nor any other evill action, a-
 gainst either table of Gods Law: yet in
 p 1 Cor. 10, civill affayres we are taught of God to
 27. converse with them in peace. As to p eat
 q Gen. 23, 3, and drinke with them, q buy and sell,
 4-16. make

make ^r covenants of peace, ^r shew kindness to them, pity their estate, ^r loue them, ^r relieue their wants, and ^r receiue from them for our relief; ^y pray for them, labour by all gentle demeanour ^r to conuert them from their euill way, & do any ^a good we can to their soules or bodies, or any thing that is theirs. And if we liue in their policies and dominions, we ought to be ^b subject to all ciuill Magistrates high or low, & that of conscience; pay ^c them their tributes, customes and other like dueties for their common wealth; to bear their exactions, oppressions, persecutions, ^d patiently, without rebellion or resistance; and euen pray ^e for them that shall so misuse us: that thus as much as in us lieth, we may do good unto, and haue peace with ^f all men, in all things except sinne; and be ^g perfect, ^g as our father which is in heauen is perfect.

r Gen. 14, 13

dent. 20, 10.

r 2 Sam. 10, 2

t Mat. 5, 44

v Pro. 21, 25.

x Deu. 23, 4.

y 1 Tim. 2, 1

z 2 Tim. 2,

24, 25.

a Gal. 6, 10.

b Rom. 13, 1

2. 1 Pet. 2,

13, 14.

c Mat. 22, 21

d Mat. 5, 39.

rom. 12, 19.

e Luk. 23, 34

48. 7, 60.

f Rom. 12, 18

g Mat. 5, 45,

48.

CHAPTER X.

*How the Saints are called out of themselves,
and taught to forsake their owne waies &
works, that they may haue communion
with God in Christ.*

FOR AS MUCH as all men beare in
their bosomes naturall corruptions,
a Psal. 51, 5. bred with them *a* in the wombe, and
brought up with them from the cradle,
b Ephes. 2, 3. whereby they are all alike *b* children of
wrath: our separation from other wic-
ked, will litle availe us, unlesse we be
also separated from our selues, and learn
to renounce the lusts and affections, yea
euē the fayr-seeming works & wisdom
of the flesh. For what are we the better
for avoiding outward pollution by o-
c Job 9, 31. thers, if a fretting leprosy cleaue to our
flesh and bones, and our *c* own clothes
do make us filthy?

2. To draw us therefore quite out of
the miery pit of corruptions, the Lord
hath called us from the loue and liking
of our selues also; as being naturally both
his enemies & our own; teaching us that
d 1 Cor. 2, 14 our wits are *d* uncappable of his heavenly
mysteriēs

mysteries, our reason ^e enmitie against ^e Rom. 8, 7.
 him and his Law; our thoughts and pur-
 poses ^f evill, our affections ^g brutish, our ^f Gen. 8, 21.
 wisdom ^h foolishnes, all our glorious ^g Jer. 10, 14.
 grace ⁱ as the flour of grasse: and that ^p sal. 73, 22.
 therefore we must be turned and be-
 come ^k as litle children; euen ^l borne a-
 gain, or els we cannot see the kingdome ^l Iohm 3, 3.
 of God.

3. In matters of religion, we must not
 do what ^m seemeth good in our own ^m Dent. 12, 8
 eyes, nor ⁿ choose our owne wayes, nor ⁿ Esa. 66, 3.
^o forge things out of our own hearts, nor ^o I King. 12,
^p make to our selues any similitude of ³³.
 things in heauen or earth, nor walke ^q in ^p Exod. 20, 4
 our owne counsels: for what is man that ^q Ps. 81, 12.
 he should invent seruices of God, or doe
 any thing which the Lord ^r requireth not ^r I sa. 1, 12.
 at his hands. The things of God ^s know-
 eth no man but the spirit of God; of him ^s I Cor. 2, 12
 therefore we must learne his feare, what
 he commandeth, that onely must we do,
^t we may not put to it, nor take ought ^t Deu. 12, 32
 from it. For when Israel set their owne
 thresholds and posts by the Lords, they
^v defiled his holy name with their abo-
 minations. ^v Ezr. 43, 8.

4. The

1 Tim. 5, 16
y Iohn 6, 52,
66, 63.

2 1 Cor. 2, 9.

2 Mat. 16, 17
Iohn 6, 45.

b 1 Cor. 2, 10.
Joh. 6, 63. eph
3, 3, 5.

c Heb. 11, 1.

d Rom. 4, 20
21, 18.

c Heb. 11, 11

4. The^x mysteries of his faith, we may not measure by y carnall reason, or our owne shallow understanding; but learne with reverence to beleene all his words; knowing that z the things which eye hath not seene, neyther ear heard, neyther came into mans hart, are which God hath prepared for them that loue him: and neyther a flesh nor blond, but himselfe doth manifest them unto us; & as his words are spirit and life, so is it b his spirit that searcheth all, euen the deepe things of God, revealeth them unto us, and quickneth us.

5. The promises which are made us, we must embrace, not by sight but by faith, which is c the evidence of things not seen. And seem they never so unlikely or impossible, yet ought we not to d doubt of them, or reason against them through unbelcef; but euen aboue hope to beleue under hope: being fully assured that he which hath promised is able to doe it. For as Sara received strength to bring forth a childe when she was past age, e because she judged him faithfull which had promised: so contrarywise, the children

dren of Israell, when God had brought them through the wildernes euen to the borders of the land of promise; yet could they not enter in, because of their unbelcef.

f Deu. 1, 19.
20, 21, 26.
32, 45, 46.
Heb. 3, 19.

6. The commandements of God, how harde or unreasonable soever they seem, we must readily & cheerfully obey; laying aside all excuses, delays, feares, or other things that may hinder us: knowing that all his precepts are perfect, righteous, pure & just. Therefore when God calleth us, we must follow him though we know not wither we shall come; when he sendeth us to any place, of danger, we must goe though we know not what may befall us there; when he commandeth us a thing, that is both against nature of man, and promise of God, we must obey without murmuring or reasonings: yea euen to the death must we be obedient, that we may receiue the crown of life.

g Exo. 4, 1, 2
10, 13, 14.
h Pl. 119, 16
i 1 Sam. 15, 24. 1 Cr. 1, 7.
8, 17.
k Ps. 119, 7.
8. And 119, 128.
l Hebr. 11, 8.
Job. 21, 19, 22.
m Act. 20, 22
23, 34. Luke 19, 3.
n Gen. 22, 2.
3. heb. 12, 17
18.
o Phil. 2, 8.
Rev. 2, 10.

7. In all our trials and tribulations, we must in faith and patience possesse our soules. We may not murmur, though we want both bread and water; nor

p Num. 20, 2.
3, &c. exod. 15, 24.

q Num. 21, 4 nor speake against God, q though our
 5. way be never so grievous. When we
 r Exo. 14, 9, be in danger of our foes pursuing us,
 11, &c. r we must not complain; nor be affraid,
 f Psal. 3, 6. f when they beset us round about. If God
 2 King. 6, 15 r cause men to ride over our heads; if he
 16. lead us into fyre and into water, if he
 r Psal. 66, 12 giue us as v sheepe to be eaten, and scat-
 v Psal. 44, 11 ter us among the nations; if he smite us
 19, 17. &c. downe into the place of dragons, and
 cover us with the shadow of death: yet
 may we not forget him, nor deale falsly
 concerning his covenant, but in all these
 x Rom. 8, 37 triumph x as more then conquerours,
 through him that loved us. When in
 our troubles we expect his salvation, we
 y Isa. 28, 16 must not y make halt, and z though it ta-
 z Hab. 2, 3. ry, we must wayt; if he hide his face from
 2 king. 6, 33. us, and a be angry against our prayer, to
 lam. 3, 26. that we cry by b day, but he heareth not,
 a Psal. 80, 4, and by night, but haue no audience; if he
 b Psal. 22, 2, put us back c as doggs unworthy of his
 e Mat. 15, 26 grace; if he turn him self d to be cruell a-
 d Job 30, 21. gainst us, and to be enemie to us with the
 strength of his hand: yet must we remem-
 ber that he is the rock of our salvation,
 c Isa. 8, 17. and say; e I will wayt for the Lord that
 hath

hath hid his face from Iakob, and I will looke for him; ^fLo though he slay ^fIob 13, 15. me, yet will I trust in him.

8. Notwithstanding all these and whatsoever els we can doe or suffer for his names sake, yet must we empty and cast downe our selues before him, confessing that ^gwe are but unprofitable ser- ^gLuk. 17, 10
vants, we haue done that which was our dutie to doe: and it ^his nothing to the ^hIob 22, 3.
Almightie that we are righteous, our ^o35, 7.
ⁱwelldoing extendeth not to him. Ney- ⁱPsal. 16, 2.
ther ^kfor our works done, or of him ^kRom. 3, 28
foreseene to be done, hath he saved and ^o9, 11.
called us with a holy calling, but according to his owne purpose and grace, ²Tim. 1, 9.
which was giuen to us through Christ Iesus before the world was. And because we are all too well perswaded of our selues & our good deserts, the Lord useth two meanes for to humble us; the one is his *Law* which sheweth us our sins & infirmities; the other, ¹Corrections ¹Iob. 33, 16,
whereby he openeth our ears, to cause us ¹⁷.
to turne away our work, and that he might cover our pride; of both these Salomon sayth ^mthe commandment is a lan- ^mProv. 6, 23

H

tern,

and the law a light; and corrections for instruction, are the way of life.

9. The law ⁿ revealeth our sinnes which lay hid within us, & sheweth our weaknes to be greater then we could imagine. For first we are ^o aliue (in our own conceyt) without the law, and will ^p *Exo. 19, 8.* not stick to say; *p All that the Lord commandeth, will we doe.* But when he ^q *Exo. 20, 19* speaketh, we ^q can not endure to heare ^{21. deu. 5, 5.} the law at his mouth, but run away. Or if we do receiue it, it is with a vaile ^r *Exod. 34.* ^r over Moses face, not discerning the true nature of the law which is ^s *30--33.* ^s spiri- ^t *Rom. 7, 14* tuall, or end of the same, which is to ^t *Gal. 3, 24.* bring us to Christ: but in hypocrisie, with hallow and covered hearts, imagining the outward observation thereof, howsoever it be, to be sufficient. But when it cometh in deed to our conscience, we ^v *Rom. 7, 9.* die, ^v for sinne (which we thought was dead) reviveth, and ^x *verse 11.* taking occasion by the commandement, deceiveth us, and thereby slayeth us; & when the law sayth ^y *verse 8.* *Thou shalt not lust,* sinne ^y worketh in us all manner of lust. And as the Israelites having hearde the thundring voyce

the Lord from heauen, forbidding them
 to haue any other Gods before his face;
 did before forty dayes were expired,
 forget both their ^z promise, and their ^z *Exod. 19, 8*
^a feare, and ^b God himfelfe their saviour, ^a *Exo. 20, 18*
 and ^c made them Gods of metall: so is it ^c *Exo. 32, 7, 8*
 with us all, when the commandment ^b *Ps. 106, 21*
 cometh, sinne aboundeth and ^c *Exo. 32, 7, 8*
 appeareth ^d *Rom. 7, 13*
 to be sinne, yea out of measure sinfull.
 And because the wages of sinne is death,
 the law also ^e causeth wrath, which is ^e *Rom. 4, 15*
^f revealed from heauen against all ungod- ^f *Rom. 1, 18*
 lines and unrighteousnes of men. Then
 are we cast down with sight and horror
 of our wretched case, and the more we
 strine to ridde our selues out of these
 snares of hell, the faster we are intang-
 led: for we finde our selues ^g carnall, & ^g *Rom. 7, 14*
 solde under sinne; so as if we haue will
 to do good, yet ^h finde we no meanes ^h
 to performe it; and without Gods grace
 we can neyther ⁱ will nor doe. Where- ⁱ *Philip. 2, 13*
 fore we ^k crie out upon our misery, and ^k *Rom. 7, 24*
 should die in despayr, were it not that
 God did cause his favour in the face of
 Christ to shine upon us: in whom being ^l *Gal. 2, 19*
 graffed by faith, we ^l are dead to the law, ²⁰.

but aliue unto God by belief in his son,
 who hath loved us, giuen himself for us,
 and liueth in us. Thus is the law, a light
 to discover, a fyre to burne, a ^m hammer
 to breake whatsoeuer in us is exalted a-
 gainst God, and is ⁿ a schoolmaster to
 lead us to Christ, that we might be made
 righteous by him, after that we are stript
 naked of our owne misconceiued righ-
 teousnes; and having our ^o filthy gar-
 ments takē from us, may be arayed with
 change of rayment, euen that ^p fine-lin-
 nen, pure and shyning, which is the righ-
 teousnes of the Saints.

10. The chastisements of God, are
 an other good meanes ^q to humble our
 stubborne nature, and unbaptised hearts:
 making us to ^r search & trie our waies,
 and turne againe to the Lord, to ^s crye
 unto him in our distresse; to haue care to
^t learne and keepe his word. By them
 he ^v proveth us, to know what is in our
 hearts, & letteth us haue experience both
 of our own infirmities, and of his power
 and grace. By them he bringeth us to an
 humble ^x confession and sorrow for our
 sinnes, and so delivereth our soules from
 going

going into the pit. By them and our weaknes in them, he teacheth us to y trust in him, and not in our selues. Thus z the rodde & correction giveth us wisdome, and we are chastened for a our profit, that we might be partakers of his holynes.

y 2 Cor. 1, 8, 9.

z Pro. 29, 15

a Heb. 12, 10

11. And thus God calleth us out of our selues, from the unbeleef, blindnes, hypocrisie, hardnes of heart, pride, wantonnes, & all other inordinate affections that do possesse us, that we may beleene, loue, feare and obey him alone; that we may b remember and doe all his commandements, and be holy unto our God. 40.

b Numb. 15,

He teacheth us to deny ungodlines and worldly lusts, even such as c fight in our owne members; that d our old man being crucified with Christ, the body of sinne may be destroyed, & we serue sinne no more. But having e our soules as weanlings with us, withdrawn from all carnall pleasures, and having f cast off every thing that presseth downe, and the sinne that so easily compasseth us about; may delight in the Lord and in his law, depending upon him alone for life suc-

c 1am. 4, 1.

d Rom. 6, 6.

e Psal. 131, 2

f Heb. 12, 1.

cour and salvation; neyther dispayring
 for our evill deeds, nor boasting of our
 good, but by fayth taking hold upon
^{g Psal. 73, 25} Christ, and saying, ^g *Whom haue I in hea-*
^{26.} *ven but thee? & I desire none in the earth*
with thee: my flesh faileth, and my hearte,
but God is the rock of my heart and my por-
tion for ever. Then bidding farewell to
 the world, & meekely taking our crosse
 upon us, as men ^h hating our owne life
 here, to ⁱ follow the Lamb, whitherso-
 ver he goeth, and shall bring us to mou-
 taines or deserts, to hunger or thirst, to
 cold or nakednes, to trouble of body or
 grief of mind, to feares or terrours, or
 euen to the dust of death: knowing that
 in all he will susteyne us, and in the end,
 wipe all teares from our eyes; after we
^{k Psal. 66, 12} haue gone into fire and into water, ^k he
 will bring us out into a welthie place; in
 our weaknes he will strengthen us, in
 our wants he will relieue us, in all our
 cares, doubts, dangers, and distresses, he
^{l Psal. 73, 24} will ^l guide tis by his counsell, and after
 receiue us to glorie.

12. But these things are so hard unto
 flesh and blood, that the naturall man
 chooseth

chooseth rather to remaine still in his woefull state, and injoy the momentany pleasures of sinne, then in such streights and difficulties to follow Christ. For it is a heavy thing to renounce and forsake his owne affections, to condemne his owne wisdom for foolishnes, to rest wholly upon Gods word and promises, when nothing is seene but present want and calamitie; to abandon pleasures, to tame and subdue his wanton lusts, to beare cheerfully the reproaches and persecutions of the world, and whatsoever els God shall bring upon him; oftentimes to the losse of friends, wife, children, goods, lands & life it self. Therefore this state is indeede ^m a Deniall of ^m Luk. 9, 23 our selues, & carying of our crosse daily: a ⁿ Mortification of our earthly members, euen a ^o dayly dying & ^p breathing out of the ghost. As the sacrifices giuen into God were ^q killed, salted, and sent up in fyre; so wee that must giue up our owne ^r bodies for a living sacrifice, must also be salted with fire, as ^s Christ hath sayd. And as himselfe (fulfilling the figure of the sinne offrings which were

ⁿ Col. 3, 5.

^o 1 Cor. 15, 31

^p Psal. 86, 15

^q Lev. 1, 5.

^r 1 Cor. 12, 13

^s 24.

^t Rom. 12, 1.

^u Mat. 9, 49.

t Heb. 13, 11,
12, 13.

v Song. 1, 3.
John 6, 44.
x 1oh. 1, 13.

y Eze. 36, 37
38.

z Rom. 15,
16. 1sa. 66,
20.

a Pro. 15, 32

b Isa 40, 6,
7.

burnt without the camp) ⁊ that he might sanctifie us with his owne blood, suffred without the gate of Ierusalem, so must we likewise goe out of the campe, bearing his reproch; which we never do willingly, till he ⁊ drawe us. For this our new birth, is not ⁊ of blood, nor of the will of the flesh, nor of the will of man, but of God, who regenerateth, calleth, & sanctifieth his Israel, increasing them with men like a flock; y and as the flock of holinesses, as the flock of Ierusalem in their solemne feasts, so filleth he desolate cities with flocks of men, which being by the ministerie of the Gospell ⁊ offered up for sacrifices, are acceptable being sanctified by the Holy ghost.

13. When thus we be changed by the power of Gods grace, and haue got the victorie of our selues, subduing and ruling over our owne spirits, which as Salomon sayth ⁊ is better then if we wanne a city; when we haue hearkned to the crye of the bVoyce, that all flesh is grasse, & all the grace thereof as the flower of the field, and when we haue found our grasse to be withered and flower faded, be-

because the spirit of the Lord hath
 blown upon it: when the strong hold
 of our imaginations is cast downe, and
 everie thought brought into captivitie
 to the obedience of Christ; when we
 haue discerned our sinnes, felt the smarte
 of them in our consciences, & pined
 away for our iniquities, and e judged
 our selues worthie to be cutte off for all
 our evils; when we haue renounced all
 confidence in our selues, rejected all our
 righteousneses f as filthy cloutes, & be-
 ing humbled under the mightie hand of
 God, do with Iob gabhoire our selues, g
 and repent in dust & ashes: then will he
 looke upon us, and turne our captivitie,
 and bring us into his promised rest, into
 which we h entring by fayth, shall there
 keepe the true Sabbath of God, i cease
 from our owne works, as he did from
 his, and wholly giue our selues to work
 the works of God, which is k to beleue
 in him whom he hath sent, euen Iesus
 Christ our l wisdom, justice, sanctifica-
 tion, & redemption, who calleth us with
 a holy calling from the fellowship of
 Satan, sinne, this world, and our owne

c 2 Cor. 10, 5

d Lev. 26, 39

e Eze. 20, 43

f Isa. 64, 6.

g Iob 42, 6.

h Hebr. 4, 3.

i Eccl.

i ver. 10.

k Iob. 6, 28,

29.

l 1 Cor. 1, 30.

corruptions, to the happie communion with himselfe and with his Father, by *mPsa. 17, 15* sayth a while on earth; till we *m* shall behold his face in iustice, and when we awake, be satisfied with his image.

O ierusalem, wash thine heart from wickednes that thou mayst be saved: how long shall thy wicked thoughts remaine within thee? ier. 4, 4

CHAPTER XI.

*Of the communion that we haue with God
in generall*

GOD having graciously freed us from the captivity of Satan, and called us out of the world, and from our owne corruptions, doth after this, take us neere unto him, bestoweth more grace and blessings upon us, and accepteth us, to gaine the fruits of his owne spirit in us. For he hath separated us from others, *22Cor. 6, 17* a receiue us unto himselfe, and he will be *18.* a Father unto us, and we shall be the sons and daughters of the Lord Almighty.

2. This grace God signified to our fathers,

fathers, when he had freed them from the bondage of Ægypt, saying; ^{b exo. 19. 4,} ye haue ^{5, 6.} seene what I did to the Ægyptians, and how I caried you upon eagles wings, & haue brought you unto me: now therefore, if ye will hear my voyce in deede and keepe my covenant; then shall ye be my chief treasure aboue all peoples, though all the earth be mine; ye shall be unto me also a kingdome of priests, and a holy nation.

3. The manifestation and assurance of this grace, is to be seene in that eternall ^{c Deu. 29, 12} Covenant and Oth, which he maketh with us, and whereby he ^{d verse 13.} stablisheth us for a people unto himselfe, and will be unto us a God; as he also sware unto our fathers Abraham Isaak and Iacob. Who were themselues joyued in league with the Lord, that had stablished this everlasting covenant with Abraham and his posterity, to ^{e Gen. 17, 7.} be God unto him, and to his seede after him; but hath now fully and finally ratified it in Christ, & by that new Testamentall-bond confirmed in his blood, whereby he hath covenanted, that ^{f Heb. 8, 10.} he will be our God, and we shall

shall be his people: whereupon it followeth that he being ours, and we his, assured hereof by faith in his gospel, we haue communion with the Father and with his Sonne Iesus Christ, to the prayse of the glory of his grace, and our eternall happines. Whiles he being our God applieth his wisdom, strength, grace, and all other goodnes unto us for good: and causeth us againe to apply our bodies & our minds, with all the faculties of them, to the honour & service of his maiestie; & this with such mutuall loue and neere conjunction, as God is sayd, to dwell in us and we in him; and with such peace, as passeth all understanding, that not without cause doth the Psalmist sing, *Blessed is the people whose God Iehovah is.*

4. The persons whom God admitte into this gracious communion, are all sorts of people without respect of persons: Jewes and Gentiles, bond men and free, male and female, kings of the earth and all peoples, Princes and all iudges of the world, yong men and maydens, old men and children, wife men

men and fooles; euen as many as the Lord our God shall call. The riches of which grace, Moses also manifested unto Israel, when he sayd; *Ye stand this day euerie one of you before the Lord your God, your heads of your tribes, your elders & your officers, all the men of Israel, your children, your wiues, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water; that thou shouldest passe into the covenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day. &c.* This ample mercie, God shewed euen then, but hath much enlarged since ^x by the sending of his Son; that it might be seen how he is ^y good to all, and his mercies over all his works; and that ^z all flesh might blesse his holy name, for ever and ever.

5. The originall of this grace to the Saints, commeth from the election of God, who having set his delight in them to loue them, chooseth them and their seed, to be a precious people to himselfe, aboue all peoples upon the earth; and as he sayth by the Prophet, *I haue loved*

[Aa. 2, 19]

Deut. 29.
10, 11, 12.That is, the
basest seruants
as Ios. 9, 23.x Ephes. 2, d
11, 17.y Ps. 145, 9.
z verse 21.a Deu. 10, 14
15. & 7, 6,
7, 8.

b 1a. 31, 3.

loved thee with an everlasting love, there-
 fore with mercie I have drawen thee. From
 which furdre grace proceedeth; for they
 being thus drawen, do ^c runne after him,
 and ^d chuse him againe to be their God,
 and to serue him; ^e they chose the way
 of faith, they chose his precepts. So is
 there a willing & joyful covenant made
 betweene God and them, by mutuall a-
 greement, upon most holy and happie
 conditions; which Moses briefly de-
 scribeth thus: ^f Thou hast ^g made the Lord
 to say this day, (that is, thou hast taken
 promise of, conditioned with, and con-
 sequently, ^h hast chosen him) to be to thee
 for a God, and to walke in his waies, and to
 keep his statutes & his commandements and
 his judgements, & to hearken unto his voice.
 And the Lord hath made thee to say this
 day (hath conditioned with, and ⁱ chosen
 thee,) to be unto him for a peculiar people,
 euen as he spake unto thee, and to keepe all
 his commandements; and to set thee high a-
 bove all nations which he hath made, in
 prayse and in name and in glorie; and that
 thou shouldest be an holy people to the Lord
 thy God, euen as he hath spoken.

6. The good things communicated with us of God by that covenant of his grace, the Apostle summeth up, when he sayth, that *k his divine power hath given k 2 Pet. 1, 3.*
us all things that pertaine to life and godly-
nes. For as he is himselfe the *1 Living 1 1er. 10, 10.*
 God, and *m giver of life unto all things; m 1 Tim. 6,*
 so is he *n not the God of the dead, but 13.*
 of the Living. To the ende therefore *n Mat. 22,*
 that we, which were *o dead in trespasses 2.*
 and sinnes, and *r strangers from the Life o ephes. 2, 1.*
 of God, through the ignorance that was *p chap. 4, 18.*
 in us, & in that estate were not his peo-
 ple; might be the *q sonnes of the Living q Hos. 1, 10.*
 God, and *r heires of the grace of Life: 1 1 Pet. 3, 7.*
 it was needefull, that we should receiue
 from him this grace, which els we could
 not haue from any other; because *t with 1 Psal. 36, 9.*
 him is the well of life, and in his light
 shall we see light; he is *t our Life and the 1 Dem. 30, 20*
 length of our dayes, his *v precepts and v Psal. 119,*
 his promises do quicken us, and by all *95, 50.*
x that proceedeth out of his mouth, doth x Dent. 8, 3.
 a man liue; as that good king Hezekiah
 confessed upon his recoverie from death,
y O Lord by them (men) liue, and by all of y Isa. 38, 16.
them (is) the life of my spirit; and thou hast
caused

caused me to sleep, & hast giuen life unto me.

7. And when we are made partakers of the life of God, then feele we the fellowship and communion spoken of; and as our life encreaseth, so doth our joy, by the perceiuing of our happines; and we
 z Rom. 6, 13 z giue our selues unto God, as they that
 a Psal. 56, 13. are aliue from the dead, a walking before him in the light of the living. God also
 b Levit. 26, himself b walketh with us, leading us
 12. c by the rivers of waters, in a straight way
 c Ier. 31, 9. wherein we shall not stumble, and our
 12, 14. soule shall be as a watered garden; we shall haue no more sorow, but shall be satisfied with the goodnes of the Lord,
 d Psal. 22, 26 d our hart shall liue for ever. To the end therefore that we may in some sort discern this incomprehensible grace, let us consider some principall of the many good things, that God doth giue us pertaining unto Life and godlines.

8. And first, for that *Understanding*
 e pro. 16, 22 is e a wellspring of Life unto them that haue it; the God of our Lord Iesus Christ, the Father of glory, f giveth unto
 f Eph. 1, 17. us the Spirit of wisdom, and revelation
 18. through the knowledge of him, whereby

whereby the eyes of our understanding are lightned, and we know what is the hope of his calling, and what the riches of his glorious inheritance is in the Saints: so he having opened our eyes, & wee see the wonders of his law, and he ^{g ps. 119, 18} causeth us ^{h verse 27.} to understand the way of his precepts. This is a speciall point of the happines of Gods people, aboue all peoples of the earth, that they haue both his Law for a light, & himselfe for their instructor, & so are all ^{i the taught of God, i Ioh. 6, 45.} and haue ^{k an Oyntment from him that k I Ioh. 3, 20} is holy, whereby they know all things, and ^{l need not that any man teach them, l verse 27.} but as the same anointing teacheth them all things. Hereupon the Prophet sayde unto God, ^{m I haue not declined from m psal. 119,} thy judgements, because thou didst teach ^{102.} me; and himselfe sayth unto his people, ^{n I am the Lord thy God, which teach n Isa 48, 17} thee to profit, and leade thee by the way that thou shouldest goe; and thine ^{o eares o chap. 30, 21} shall heare a word behinde thee, saying; *This is the way, walke ye in it*, when thou turnest to the right hand, and when thou turnest to the left. Thus the ^{p secret of p psal. 25, 14}

the Lord is revealed to them that feare him; and his covenant, for to giue them knowledge; he ^q openeth their minde, that they may understand the scriptures, ^q Luke 24, 45.
^r Epheſ. 1, 9. he openeth unto them the ^r myſterie of his will, and ^f filleth them with knowledge of the ſame, in all wiſedome & ſpiritual understanding, that ſo they may be partakers of his life, as David ſayth, ^r Pſal. 119, 144. *Give me understanding & I ſhall live.* And that this grace proceedeth from his covenant, and confirmeth the ſame, himſelfe ſheweth, when he ſayth; ^v Iſa. 24, 7. *I will giue them an heart to knowe me, that I am the Lord; and they ſhall be my people, & I will be their God.*

9. An other of the gifts perteyning unto Life and godlynes, is *Fayth*; where ^x Gen. 5, 22, by our Fathers ^x walked with God, ^{heb.} 11, 5, 6, ſed him, wrought many good workes, ^{39.} obteyned good report, and in the ende, the ſalvation of their ſoules. This grace ^y Epheſ. 2, 8. we haue not of our ſelues, y it is the gift of God, who openeth ^z the doore thereof unto his choſen people, which therefore is called ^z *the faith of Gods elect*; and wondrous is the force thereof in our ſoules,

soules, for by it all things are made possible to us, it is our ^c brestplate, and it is our ^d shield, whereby we quench all the fyrie darts of the Diuill; it is the ^e victorie whereby we overcome the world; by it we ^f walke, whiles we are pilgrims here on earth, and absent from the Lord; by it we stand ^g in the grace and favour of God; by it ^h we *live*, by it our God doth ⁱ purifie our hearts, and through it ^k doth keepe us by his power unto salvation.

b Mar. 9, 23.

c 1 The. 5, 8

d Ep. 6, 16.

e 1 Iohn. 5, 4.

f 2 Cor. 5, 7.

g Rom. 11, 20

h Gal. 2, 20.

i Act. 15, 9.

k 1 Pet. 1, 5.

10. This Fayth, doeth alwaies respect the word of God, ^l from whence it ariseth, and by which it is wrought in us through his spirit: which therefore is called, *the word of fayth*, and is no vaine word concerning us, but is ⁿ our *Life*. It looketh also unto all Gods oracles, teaching us to belecue ^o all things that are written in the law and Prophets, and ^p in the gospel. It causeth us to apprehende Gods ancient mercies shewed to our Fathers, as belonging also to us; for so we learne of the Apostles, to apply ^q the promise of Gods presence & continued favour with Iosua; his imputation of justice unto Abraham; the ^r bouldnes and

l Rom. 10, 17

m verse 8.

n Deu. 32, 47

o Act. 24, 14

p 1 Iohn 2, 31

q Heb. 13, 5

r with Ios. 1, 5

s Rom 4, 23,

t 24.

u Psal. 118, 6

v with Heb. 13

w 6.

courage of David, upon Gods assistance;
 Rom. 15, 4 and generally, ^t whatsoever things are
 written aforetime, as being written for
 our learning, comfort, and encrease of
 fayth. So also we learne of the Prophets
 which spake of things done long be-
 fore, as if they had beene seene and felt
 by themselves. Hoseas sayth of Iakob,
 v Hof. 12, 4. ^v God found *him* in Bethel, and there
 he spake *with us*; the Psalmist singeth of
 Gods bringing Israel through the Sea &
 Iordan, He turned sea into drie land,
 * psal. 66, 6; ^{*} *they passed* through the river on foote,
 there *did we rejoyce* in him. According
 to whose examples, we that now liue and
 beleue, because we haue received the
 ysame spirit of fayth with the Patriarchs,
 y 2 Cor. 13, 13 & haue obteyned a ^z like-precious fayth
 with the Apostles; may also say with
 z 2 pet. 1, 1. ^z them, ^a my welbeloved is *nine*, and I am
 a Song. 2, 16. ^a his; I ^b know that my redeemer liveth;
 b Job 19, 25 and ^c I liue by fayth in him, who hath lo-
 e Gal. 2, 20. ^e ved me, and giuen himselfe for me.

11. The most excellent fruit that we
 reape of Fayth, is our Iustification in the
 sight of God, by his grace in Christ Iesus.
 For whereas two waies of Life and Iu-

Justice are set before us in the Scriptures, the one by keeping the Law of the Lord, even all his precepts, of which it is sayd, *d The man that doeth them*, shall *d Rom. 10, 5.*
live by them; and againe, *e This shall be*
our Justice before the Lord our God, if we *e Deu. 6, 25.*
take heede to keepe all his commandements, as he hath commanded us: the other by fayth in Christ; as it is written, *f God so*
loved the world, that he hath given his *f Ioh. 3, 16.*
only begotten sonne, that whosoever belee-
veth in him should not perish, but have ever-
lasting life: the first of these waies is such,
as no flesh can be justified by. For though *g Gal. 2, 16.*
the Law consisteth of *h Living oracles*, & *h Act. 7, 38.*
everie commandement is holy and just
and good; yet by reason of sinne, that
dwelleth in us, *i the same commande-*
ment which was ordeyned unto life, is *i Rom. 7, 12.*
founde to be unto us to death. For *k* sinne
taketh occasion by the commandement, *k verse 10.*
and deceiveth us, and thereby killeth us;
as when the Law sayth, *l Thou shalt not lust*,
sinne worketh in us all maner of lust; *l verse 11.*
so the Law is the life and strength of sin,
in us that are carnall, and sold under sin;
and sinne is made out of measure sinful *m verse 8.*
n verse 13.

• Rom. 5, 20 by the commandment, and the Law
 entered, that the offence might abound.
 p Gal. 3, 21. Therefore p can it not giue us Life, nei-
 ther was it giuen to that ende, but was
 added unto the promise of grace by
 q verse 19. Christ, q because of the transgressions;
 r Rom. 3, 20. and by it cometh r the knowledge of
 sinne; it also condemneth and curseth
 f Gal. 3, 10. f all sinne and sinners, and t through it
 t Gal. 2, 15. are we dead unto it, that we might live
 unto God. For the terrours thereof tor-
 menting our sinfull soules, we are forced
 to seek refuge from Gods wrath in some
 v Act. 4, 12. other, which we can not finde v in any
 but in Christ, whom God hath proposed
 to be the reconciliatio for all our finnes,
 whom we apprehend by fayth; and un-
 till fayth come are x kept fast, and as it
 x Gal. 3, 23, 24. were locked up under the Law, whereof
 we haue this excellent use and benifit,
 y Mat. 23, 10. that it is a y child-leader or schola-mayster
 to bring us unto Christ. In whom the
 justice of God is satisfied for all our tref-
 passes by his death on the tree, whereon
 z Gal. 3, 13. he was made z a curse for us, and redee-
 med us from the curse of the Law. And
 so our finnes, which were imputed unto
 him,

him, shall no more be imputed unto us, but forgiven for his sake, and that blessednes commeth on us, which is written,

a Blessed are they whose iniquities are forgiven, and whose sinnes are covered, blessed is the man, to whom the Lord imputeth not sinne. *a Rom. 4, 7, 8.*

Yea God, as he imputeth not but pardoneth sinne, so doth he impute *b* ju-

b verse 6.

stice or righteousness to us without works of ours; because Christ fulfilled all righteousness for us that beleue, and

we shall be founde in him *c* not having

c Phil. 3, 9.

our owne justice, which is of the Law, but that which is through the Fayth of Christ, even the justice which is of God through Faith. To teach us this, the

d first man whom Moses mentioneth to have beleaved the Lord, he presently adorneth with this grace, that God *imputed*

d Abraham, Gen. 15, 6.

that to him for justice. And he being made the *e* Father of all beleivers; that is written *f* for us also, unto whom Beliefe

*e Rom. 4, 16
f ver. 23, 24*

shall be imputed for *justice* in like weise. Thus are we *g* justified by Faith, without

g Rom 3, 28

the works of the Law; yea Faith is come in place of all good works, as Christ hath sayd, *h* *This is the worke of God, that*

h John 6, 29.

ye beleue in him whom he hath sent; this
i i Ioh. 3, 23 also is his commandement, *i* that we be-
k cha. 5, 12. leeu in the name of his Son Iesus Christ;
 whom he that hath, *k* hath Life, and he
 that hath not the sonne of God hath not
1 Ezr. 33, 13. Life: but who so *l* trusteth to his owne
 righteousness, and committeth iniquity
 shall surely dye, as sayth the Prophet.
 Thus liue we by fayth in Christ, & that
m Hab. 2, 4. heauenly oracle is fulfilled, *m* *The just*
gal. 3, 11. *shall liue by his fayth.*

12. this Life and grace, is one condi-
 tion of that everlasting covenant which
 our God hath made with us; and sayd
n Hcb. 8 12. *n* *I will be mercifull to their vnrightheousnes,*
& will remember their sinnes and their ini-
quities no more. And being thus justifi-
o Rom. 5, 1. ed by faith, we ohaue peace towards God
 through our Lord Iesus Christ, whome
p 1. 4 42, 6. he p hath giuen to be our covenant and
 our light; he *q* hideth his face from our
qp sal. 51, 9. sinnes, and wipeth away all our iniqui-
r Iob 33, 24. ties, and sayth, *r* deliver them that they
 goe not downe into the pit, for I haue
 found a rancome. Yea now he *s* seeth
s Num. 23, 21 no iniquitie in Iaakob, nor transgression
 in Israell; the Lord his God is with him,
 and

and the joyfull shout of a king is among them; though the finnes of Iudah be sought for, they shall be no more found, for the Lord is mercifull to them whome he reserveth, he hath washed the filthines of the daughters of Sion, their transgressions are put away as a cloud, and like a mist, their finnes are all cast into the bottome of the sea. For this, the Saincts doe triumph and say, y who shall lay any thing to the charge of Gods chosen? it is God that justifieth who shall condemn? we will goe forward in the strength of the Lord God, we will make mention of thy justice, even of thyne onely. And thus is fulfilled the saying of the Prophet *The whole seede of Israell shall be justified, and glory, in the Lord.*

13. Yet is there also further grace perteyning to life and godlines giuen us of God, even our *Sanctification*; whereunto he hath called us, and which we attayn unto by fayth in Christ. For the grace of God that bringeth salvation unto all men, and hath appeared; doth teach us that we should deny ungodly-

nes and worldly lusts, & that we should
 liue soberly and righteously & godly in
 this present world, and not ^e continue
 still in sinne, that grace may abound. We
 are the people of ^f Gods holynes, and he
 will be ^g halowed among us, he the Lord
 doth sanctify us; he powreth ^h clean wa-
 ter upon us, that we may be cleane,
ⁱ sprinkled in our harts from an evil con-
 science, and washed in our bodies with
 pure water; he ^k taketh away the stony
 heart out of our body, and giveth us an
 heart of flesh, he ^l putteth his spirit with-
 in us, and causeth us to walke in his sta-
 tutes, to keepe his judgements and doe
 them, that we be ^m polluted no more
 with our abominations, nor any of our
 transgressions; and sayth unto us, ⁿ Ye
 shall be holy, for I the Lord your God am
 holy. And this is another condition of
 his gracious covenant with us, as it is
 written, ^o I will put my lawes in their mind
 and in their heart I will write them, and I
 will be their God, and they shall be my peo-
 ple.

14. Of this Sanctification there be
 two parts, which they that long after life
 and

and to see good dayes, must seeke; first,
 p to eschew evill, 2 and to doe good. p 1 Pet. 3, 10,
11.

The way to attain these, is by the q death q Rom. 6, 3,
4, 5.
 and buriall of the old man, the corrupti-

on of nature; and the resurrection of the
 new: that so being r dead unto sinne, we r verse 11.

may be alive unto God, in Iesus Christ
 our Lord. The old man, or body of
 sinne, is the f whole man soule & body, f Ioh. 3, 6, 3.
t Isa. 40, 6, 7

as he is borne by nature, euen t all flesh, t Pet. 1, 24.
 and all the grace & glory thereof, which

the Spirit of the Lord must blow upon,
 and cause to fade, as the flower of grasse,
 that the man may be borne againe, and
 made a new creature, euen borne v of v Iohn 1, 13.

God. To worke this wondrous change
 in us, the Lord giveth two speciall gra-
 ces; the 1 *Feare*, and 2 *Loue* of his name;
 by the one to restraine us from evill, and
 by the other to allure us unto good.

15. The Feare of the Lord, as it is the x Ps. 111, 10
 x beginning of wisdom; so is it y the

wellspring of Life, to avoyde the snares y Pro. 14, 27
 of death, and many graces flow from it
 into our soules, of which this is one
 principall, (as Salomon sheweth,) that

z by the Feare of the Lord we departe from z chap. 16, 6
 evill.

^apsal. 5,7. ^bpsal. 2,11. ^cDeut. 4,10. ^dLev. 25,17. ^everse 36. ^fverse 43. ^gLev. 19,32. ^hverse 14. ⁱ1cr. 32,39, 40. ^k2cor. 5,11.

evill. Therefore is it joyned and com-
 manded with the ^a worship and ^b service
 of the Lord, and is the speciall ende of
 the giving of the Law unto us, as God
 sayd to Moses, ^c Gather me the people
 together, and I will cause them to heare
 my words, *that they may learne to Feare*
me, all the dayes that they shall liue upon
 the earth. It is joyned in particular with
 many precepts, for a restraint to keepe
 us from evill, euen against men; as, ^d Op-
 presse not any man his neighbour, but
^e *fear* thy God; ^e thou shalt take no usury
 of thy brother, but shalt *fear* thy God;
^f thou shalt not rule over him cruelly,
^g but shalt *fear* thy God; ^g thou shalt ho-
 nour the person of the old man, & *fear*
^h thy God; ^h thou shalt not curse the deaf,
 nor put a stumbling block before the
 blinde, but shalt *fear* thy God. It is
 also the ende and effect of the Gospell,
 whereby God ⁱ giueth us one heart and
 one way that we may *fear* him for e-
 ver, and putteth his *Feare* in our hearts
 that we should not depart from him, but
 being carefull & circumspect in all our
 wayes knowing ^k the terrour of the
 Lord,

Lord, before whose judgement seat we must all appeare, to receiue according to our works, and into whose hands it is ^{1a} *1 Heb. 10, 32* fearefull thing to fall: may therefore passe the ^m time of our pilgrimage in ^m *1 pet. 1, 17* feare, cleansing our selues from all filthy-
 nes both of flesh & spirit, ⁿ growing up ⁿ *2 Cor. 7, 1* unto full holynes in the feare of God, & making an end of our salvation^o in feare ^o *phil. 2, 12.* and trembling; our flesh trembling (as did Davids) ^p for feare of the Lord and ^p *psal. 119.* we being afrayd of his judgements. His ^{120.} mercies also are shewed us to this end, as it is written, *q Mercy is with thee that thou mayst be feared.* This grace God giveth to his Sainets, to humble them that they be ^r not high minded, but may ^r *Rom. 12, 20* walk in reverence before him, and their harts be ^s in his feare continually, that ^s *pro. 23, 17.* it may goe well with them and with ^t *Dent. 5, 29* their children for ever; for he that ^v feareth the commandement shall be re- ^v *pro. 13, 13.* warded. By this grace haue his people communion with him, and feele his goodnes, for ^x the eye of the Lord is up- ^x *psa. 33, 18.* on them that feare him, and trust in his mercy, ^y he delighteth in them, he will ^y *ps. 147, 12* fulfill

z *ps. 145, 19* fulfill the desire of them, and nothing
 a *Ps. 34, 9.* shall be wanting unto them, as he hath
 b *Ps. 25, 13,* promised by his prophet; b their soules
 14. shall dwell in good, their seede shall in-
 herit the land, & the secret of the Lord,
 and his covenant shall be revealed unto
 them. Wherefore unto man he sayth,
 c *Job 28, 28.* c *Behold the Feare of the Lord is wisdom,*
and to depart from euill is understanding;
 d *Prov. 22, 4* d *the reward of humility and the feare of*
God, is riches and glory and Life. Vnto
 this therefore let us take heede, for in it
 e *ch. 14, 26.* e is an assured strength; by it we shall
 f *Ecl. 7, 20,* f come out of all extremities that are ey-
 18, 19. ther too much or too little; and to g feare
 g *Ecc. 12, 13* God and keepe his commandments is
 b *Pro. 19, 23* the whole man; this leadeth him h unto
 Life, and being filled therewith, he shall
 continew and not be visited with euill:
 i *Isa 33, 6.* that he may know, that i *the feare of the*
Lord is his treasure, as sayth the Pro-
 phet,

16. But because the ende of the
 k *1 Tim. 1, 5.* Commandement, is k *Loue,* out of a pure
 hart, and of a good conscience and of
 l *Rom. 13, 16* faith unfeigned, and Loue is the l ful-
 filling of the Law: therefore hath God
 compri-

comprised his whole will touching our
 Sanctification and obedience in two
 precepts, 1 Thou shalt ^m Loue thy Lord ^{m Mat. 22,}
 thy God, with all thy hart, with all thy ^{37.}
 soule, and with all thy minde; and 2
 Thou shalt ⁿ Loue thy neighbour as thy ^{n verse 39.}
 selfe; on these two commandements
 hangeth the whole Law, and the Pro- ^{o verse 40.}
 phets. A euill therefore is to be phar- ^{p Psal. 97, 10}
 sed and eschewed, so that which is good
 ought ^q to be loved, and ^r cleaved un- ^{q Amos 5, 15}
 to: the head and fountaine of all which ^{r Rom. 12, 9}
 good, is onely: ^s God himself; who first ^{s Lnk. 18, 19}
 is to be loved, and aboue all; but hath
 giuen us this commandement, ^t that he ^{t 1 Ioh. 4, 21}
 which loveth God, should loue his bro-
 ther also.

17. And as we haue of him this Law
 of loue, so haue we from him the grace
 to loue both him and his law, and shall
 from him receiue the fruit thereof which
 is Life. This Moses shewed Israell of
 old, saying, ^v The Lord thy God will cir- ^{v Den. 30, 6.}
 cumcise thyne hart, and the hart of thy seede,
 that thou mayst Loue the Lord thy God with
 all thy hart and with all thy soule, that thou
 mayst Live. Thus we loue him, ^x be- ^{x 1 Ioh. 4, 19.}
 cause

cause he loved us first, and hath inclined
 our harts and drawne us after him. A-
 y *Ioh. 14, 21* gaine because as Christ sayth, y he that
 hath his commandements and keepeth
 them, is he that Loveth him; therefore
 haue we this rule and direction giuen us
 by Moses further, joyning these two to-
 gether, *Deut. 10, 1* *Thou shalt Love the Lord thy
 God, and shalt keepe that which he com-
 mandeth to be kept; that is, his ordinances
 and his lawes and his commandements all-
 way.*

18. From this ariseth much comfort
 to the Saints, which finding themselues
 affected with the Loue of God, & feeling
 his loue shed abroad in their harts by
 the holy Ghost which is giuen unto the,
 do grow in this grace, and b keepe them-
 selues in the loue of God, looking for
 the mercy of our Lord Iesus Christ unto
 eternall life. They c loue his comman-
 dements aboue the finest gold, & there-
 fore haue d much peace, and shall haue
 no hurt or scandall; their e delight is in
 his commandements which they haue
 loved, their f hands also doe they lift up
 unto them; and hereupon doe expect to
 bc

be quickened and conserued in life according to the loving kindenes of the Lord, who ^h preserveth all them that loue him, ⁱ keepeth covenant and mercy towards them, and causeth all things to ^k work together for the best unto them. For God ^l is Love (as sayth the disciple ^m whome Iesus loved,) and *he that dwelleth in love dwelleth in God, & God in him;* and ⁿ grace shall be unto all them that loue him, unto immortalitie. Moses in spirit foreseeing this, sayd unto Israel; ^o I call heauen and earth to record this day against you, that I haue set before you life and death, the blessing and the curse; therefore chuse Life, that thou and thy seed may liue; *by loving the Lord thy God,* by obeying his voice, and by cleaving unto him; for he is thy Life, & the length of thy dayes.

19. But because our Life ^p is hid with Christ in God, and though now we be the sonnes of God, yet it doth not appeare what we shall be, but when ^r Christ which is our Life shall appear, then shall we also appeare with him in glorie, be like unto him, and see him as he is: there-

K

fore

g'verse 159.

h Psal. 145,
20.

i Dan. 9. 4.

k Rom. 8, 28

l 1 Ioh. 4, 16

m Ioh. 21,
20, 24.

n Ephs. 6, 24

o Deut. 30,
19, 20.

p Col. 3, 3.

q 1 Ioh. 3, 2.

r Col. 3, 4.

fore hath he giuen us another grace per-
 teyning to Life and godlynnes, called *the*
living hope, unto which God of his a-
 boundant mercie hath begotten us by
 the resurrection of Iesus Christ from the
 dead. This vertue respecteth our good
 that is to come, our *inheritance* refer-
 ved for us in heauen, yea thicher hath it
 power to come, entring (as the Apostle
 sayth) *in to that which is within the*
vaile, whither the forerunner Iesus is for
 us entred in, and this Hope we haue as
 an anker of the soule, both sure & sted-
 fast, holding it fast in all tempests of tri-
 bulations or tentations; knowing (as Sa-
 lomon sayth) that *there is an ende, & our*
hope shall not be cutte off.

20. There be two companions, and
 as it were sisters of this grace; 1 Faith,
 and 2 patience; Fayth goeth before as
 the guide and susteyner, being the *sub-*
stance or ground of things hoped for;
 as Abraham by fayth, euen *aboue*
 hope, beleeeved vnder hope; Patience
 accompanieth it, and teacheth to wayte,
 as it is written, *if we hope for that wee*
see not, we doe with patience abide for it. And
 thus

thus is fulfilled that which Isaias sayth,
 b *he that beleeueth shall not make hast*, and b *Isa. 28, 16.*
 consequently, *shall not c be ashamed*; but
 being assured that d *he which shall come* c *1 Pet. 2, 6.*
 will come, and will not delay, c *though* d *Hib, 10, 37*
 he tary yet we wayt, as the prophet bid- c *Hab, 2, 3.*
 deth us, because the Father which hath
 loved us, hath f *given us everlasting con-* f *2 The. 2, 16*
 solation and good hope through grace;
 and hope g *maketh not ashamed*, yea we g *Rom. 5, 5.*
 h *rejoyce in hope*, as being the thing h *Rom. 12, 12*
 whereby i *we are saved*, and he which is i *Rom. 8, 24*
 the k *God of hope filleth us with all joy* k *Rom. 15, 13*
 and peace in beleeving, and causeth us to
 abound in hope, through the power of
 the holy Ghost.

21. One of the speciall promises
 which the anker of Hope layeth hold
 upon, & that by reason of the Covenant
 of God with us, is *the Resurrection of the*
Dead. For as God calling himselfe the
 l *God of Abraham Isaak and Iaakob*, l *Exod. 3, 6.*
 when they were dead unto the world,
 but living unto him, did teach his peo-
 ple thereby, that he would rayse them up
 againe from death, as our Saviour m *Luke 20,*
 n *expoundeth his Fathers oracle: euen* 37, 38.

so we all that are in the same covenant of grace, and haue him for our God, do beleue that after our flesh hath beene sowne in dishonour, & seene corruption,
 n 1 Cor. 15, it shall be raysed in glory by the power
 43. of God; for in our graues, o we shall
 o Ioh. 5, 28, heare the voyce of Christ at his appea-
 29. ring, and shall come forth unto the re-
 surrection of Life. And then shall we
 enjoy all the good promises in that Citie
 p Heb. 11, 10 p which hath foundations, whose buyl-
 der and maker is God, who is not asha-
 med of us to be called *our God*, because
 q verse 16. q he hath prepared for us a citie.

22. Thus haue we through the grace of our God, those three heavenly ver-
 tues mentioned by the Apostle; 1, *an*
 r 1 Thes. 1, 3. *effectuall fayth*, 2, *a diligent loue*, 3, *and*
the patience of Hope in our Lord Iesus
 Christ; by Fayth to beleue the mysteries of life & all his word; by Loue to cleaue unto him, and keepe his commandements; by Hope to expect the fulfilling of all good promises, which God that cannot lye hath made unto us; and these three things doe abide with us during
 s 1 Cor. 13, 13 this present life, that walking in them,

we

we may haue fellowship with the Lord
 in spirit, who having thus decked us
 with the garments of bewtie and glorie,
 with mercy and salvation through fayth
 in his name, doth then *scale* us with that *c* Ephe. 1, 13,
 holy spirit of Promise, which is the ear- 14.
nest of our inheritance, untill the redem-
 ption of the possession purchased, (the
 full redemption of all Saints,) unto the
 prayse of his glorie. For as he hath *v* cho- *v* verse 4.
 sen us in Christ before the foundation of
 the world, that we should be holy and
 without blame before him in loue: so
 having effectually called, justified, and
 sanctified us of his unspeakable grace,
 he giveth us also certainty and assurance
 of *x* our election, that we shall never fall *x* 2 Pet. 1, 10
 from, nor be forsaken of him. For the
 seede, wherewith we are borne anew, is
 any immortall seede, which can never *y* 1 Pet. 1, 23
 dye, and this seede *z* remayneth in us, to
 keepe us from sinne: and if we sinne, we *z* 1 Iohn 3, 9.
 haue an *a* advocate with the Father, euen
 Iesus Christ the just, who maketh inter- *a* 1 Iohn 2, 1
 cession, & prayeth for us that our *b* faith *b* Luke 22,
 faile not; he also giveth us repentance *32*.
c unto life, and worketh in us godly so- *c* Act. 11, 18.

row for our misdeeds; so we are renewed by repentance dayly, and revived by faith, knowing that God hath ^d stablished to himselfe his people Israel, to be his people for ever, and he is their God, his gifts & calling are ^e without repentance; he that hath begun his good work in us, will ^f performe it unto the day of Iesus Christ: for he hath made an ^g everlasting covenant with us, that he will never turn away from us to doe us good; and hath put his feare in our hearts, that we shall never departe from him; and hath sayd concerning us by his Prophet, ^h *My people shall never be ashamed.* Thus the ⁱ hope of salvation is for an helmet upon our heads; for that God hath ^k not appointed us unto wrath, but to obteyne salvation by our Lord Iesus Christ; and we rejoyce with joy unspeakable & glorious, being perswaded ^l that neither death nor life, nor Angels nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the loue of God, which is in Christ Iesus our Lord.

23. Our God it is which thus ^{m sta-} m 2 Cor. 1,
 blissheth us in Christ, and hath anoynted 21, 22.
 us, and also sealed us, and giuen us the
 earnest of his spirit in our hartes, euen
 the spirit of adoption whereby we crie
 unto him ⁿ Abba father; & of us he sayth ⁿ Rom. 8, 15
o This people haue I formed for my selfe, they of a. 43, 21.
shall shew forth my prayse. And being thus
 furnished with his graces, we finde and
 feele the sweetnes of that fellowship &
 communion, that we haue with him in
 Christ Iesus and by his spirit.

24. This communion the scripture
 setteth downe by similitude of walking,
 and dwelling together. For God hath pre-
 mised ^p *I will walke among you, and I will* p leu. 26, 12
be your God, and ye shall be my people; and
 for his habitation, although ^q he filleth q ier. 23, 24.
 heauens and earth, and the ^r heauens of r 1 Kin. 8, 27
 heauens are not able to conteyne him,
 being considered in his infinite maiestie:
 yet abaseth he himselfe to converse with
 us that dwell in houses of clay, as he saith
 by the Prophet, ^s *I dwell in the high and* s Isa 57, 12.
holy place; with him also that is of a con-
trite and humble spirit, to reuiue the spirit of
the humble, and to giue life to them that are
 K 4 of a

of a contrite heart. Which grace that all the Saints might take knowledge of, the voice is written, which was heard
 * Rev. 21, 3. out of heaven to say, * Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe will be their God with them. This Tabernacle is the bodies & soules
 v2 Cor. 6, 16 of the Saints, as the Apostle sayth, * Ye are the Temple of the Living God, even as
 x ioh 14, 23 God hath said, * I wil dwell in them, & walk
 a 1 Cor. 6, 10 (with them:) * your body is the temple of the
 y 1 Cor. 6, 10 Holy ghost. On the other side, we are said
 z Gen. 5, 24. to walke with God, as did * Enoch, and
 & 6, 9. Noah, & as the Lord requireth of everie
 a Mic. 6, 8. man, that * he humble himselfe to walk with
 b Psa. 61, 4. his God; we b dwell in his tabernacle for
 ever, our trust is under the covering of
 his wings, and as the Apostle Iohn sayth,
 c 1 Iohn 3, 24 * Hee that keepeth his commandments dwelleth in him, and he in him.

25. This grace is so heavenly and supernaturall, as it cannot be comprehended by the carnall man; nor imbraced & walked in with comfort by sinners and hypocrites. The naturall man thinketh
 d Dan. 3, 12. * the dwelling of God is not with flesh; the
 un-

unbeleeving among the Saincts, in day of
 their distresse do say, *c Is the Lord among* Exod. 17, 7
us or no? The synners and hypocrites in
 Sion, are afrayd laying, *f Who among us* I sa. 33, 14.
shall dwell with the devouring fire? who
among us shall dwell with the everlasting
burnings? And indeede the throne of
 iniquitie hath no fellowship with him; p Psal. 94, 20
 but the pure of heart endure, as *h seeing* h Heb. 11, 27
 him who is invisible; they sing, *i The* i Psal. 45, 7.
 Lord of hosts is with us, the God of Iaa-
 kob is our refuge; they serue him and
k see his face, his name is on their fore- k Rev. 22, 4
 heads, and they say, *l It is good for us* l Psal. 73, 28.
 to draw neare unto God; *m Lord lift up* m Psal. 4, 6.
 the light of thy countenance upon us.

26. This conuersing of the Saincts
 with God is spirituall and mysticall; we
 walke *n by fayth* and not by sight; *fayth* n 2 cor. 5, 7.
 which is the *o* evidence of things not
 scene. He that is joynd to the Lord *p* is o Heb. 11, 1.
is one spirit, sayth the Apostle. Againe
 Gods walking with us, is strange & un-
 couth to the world; for he bringeth us
 into many tribulations; his way *q* is in the q Ps. 77, 12.
 sea, his paths in the great waters, and his
 footsteps are not knowen; he leaderh us

K s through

r Isa. 2, 6.

f Deut. 8, 15

v verse 2.

v verse 16.

r Zach. 13, 9

y Iſa. 41, 10.

z Psal. 23, 4.

a Psal. 91, 15.

b Aſa. 2, 25.

c Iſa. 8, 9, 10

through the wildernes, through a desert
and waste land, r and by the shadow of
death; where f fierce serpents are, and
scorpions; and drougt without water;
e to humble us and to proue us, to know
what is in our heart, that he may v doe us
good in the latter ende; he bringeth us
through x the fyre, and fineth us as the
silver is fined, and tryeth us as gold is
tryed; and yet he sayth, *It is my people,*
and we do say, *The Lord is our God.*

27. And hence ariseth, the comfort
of our harts, that alwayes we behold
God with us, yea feele him within us;
and answer Amen by faith to all his pro-
mises. He sayth, y Feare not for I am
with thee, be not afrayd for I am thy
God; we say againe, z though I should
walk through the vally of the shadow of
death, I will feare no evill, because thou
art with me. He sayth of every of his
Saints, a I will be with him in trouble,
I will deliver him and gloryfy him: they
testify and say; b I beheld the Lord al-
wayes before me; for he is at my right
hand that I should not be shaken; c ga-
ther together on heaps o ye oecple, and
ye

ye shall be broken in peeces, take counsell together, yet shall it be brought to naught, pronounce a decree, yet shall it not stand, *for God is with us.* The Patriarchs moved with envie, sold Ioseph into Ægypt, but *d God was with him* *d Ad. 7, 9, 10.* (sayth the scripture,) and delivered him out of all his afflictions. To Iaakob God sayd, *e turne againe to the land of thy fathers and to thy kinred, and I will be with thee;* in his returne, he was in danger and prayed, *f o God of my father Abraham &c, Lord which saydest unto me returne to thy countrie and kinred, and I will doe thee good.* Thus alwayes the Sainets assure themselves of good by Gods presence with them, and of shelter from evill; and count themselves naked and helpelesse when he withdrawes his face; as when in displeasure he had moved his Tabernacle *g farre off from the host of Israel, and seemed as if he would have walked no further with them;* then Moses sayd, *h If thy presence goe not with us cary us not hence; and wherein now shall it be known that I and thy people have found favour in thy sight? shall it not be when thou*

e Gen. 31, 3, 2

f chap. 32, 9.

g Exod. 33, 7

h ver. 15, 16

thou goest with us? so 7 and thy people shall haue preeminence before all people that are on the earth. Finally, as the Saints encourage themselues against their foes

INum. 14, 9 with this, *i* their shadow is departed from them, and the Lord is with us, feare them not: so God foretold that when many tribulations should come upon his people, they then would say, **k** *Are not these troubles come upon me, because my God is not with me?*

28. For the presence of God, and communion of his graces, so saveth his Saints out of all adversities; that no wisdom counsell or strength of any enemy can hurt, no creature can hinder them from their happines; the Lord their God **l** who goeth before them, he fighteth for them, and **m** rideth upon the heauens for their help, the eternall God **n** is their refuge, and under his armes they are for ever, he casteth out the enemy before them and sayeth, Destroy; so as wax melteth from the presence of the fyre, **o** the wicked perish from the presence of God; But his people he **p** upholdeth in their integritie, and doth
set

l *Dent. 1, 30.*

m *ch. 33, 26*

n *ver. 27.*

o *Psal. 68, 2*

p *Pf. 41, 12.*

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set them before his face for ever, both
 they and ^a their seede shall stand fast in ^q *Ps. 102, 28*
 his sight; for they are his ^r portion or in- ^r *Dem. 32, 9.*
 heritance, and they shall ^s walk in the ^s *Ps. 89, 15.*
 light of his countenance, he leadeth them
 with his owne glorious arm, ^t dividing: ^t *Isa. 63, 12.*
 the waters before them, to make him-
 selfe an everlasting name; he sayth, ^v pre- ^v *Isa. 57, 14.*
 pare the way, take up the stumbling
 blocks out of the way of my people, so
 causeth he them to ^x goe upright, giving ^x *Lcv. 26,*
^y strength unto him that fainteth, and ^y *13.*
 multiplying might to him that hath no ^y *Isa. 40, 29.*
 power, and they ^z renew strength, they ^z *20, 31.*
 lift up the wings as the eagles, they runne
 and are not weary, they walk and faint
 not. He supplieth all their wants, ^a fil- ^a *Ps. 107, 9*
 ling the hungry soule with good, and
 satisfying the soule that thirsteth after
^b righteousness; for righteousness ^c goeth ^b *Mat. 5, 6.*
 before him, and setteth her steps in the ^c *Ps. 85, 13*
 way, he ^d bringeth neere his justice, it is ^d *Isa. 46, 15.*
 not farre off, and his salvation shall not
 tarie, for he giveth it in Sion, and his
 glory unto Israel.

29. And they again, being a people
 in ^e whose hart is his law, and knowing ^e *Isa. 52, 7.*
 that

f Amos 3,3. that two cannot walk together (as sayth f the
 prophet,) except they be agreede ; labour
 by faith to haue peace with him, and
 to walk before him in uprightnes, to
 g Col. 1,10. walk g worthy of him, and please him
 in all things, being fruitfull in all good
 works, & increasing in the knowledg of
 h Dent. 26, 17, 18. God. For this they haue h promised un-
 to him when they entred into his cove-
 nant; and therefore are their soules deli-
 i Psal. 116,8 vered from death, i that they may walk
 before the Lord in the land of the living.
 k 1 Kin. 8,25 And because to walk k before God, is to
 with 2 chrou. walk in his Law, (as the scripture teach-
 6, 16. eth;) therefore l loue they the law of the
 l Ps. 119,97 Lord, it is their meditation continually,
 m 2 Cor. 3,3. and it is written upon m the table of their
 n Psal. 119. hart; their delight is n in his commande-
 47,48. ments which they haue loved, their
 hands also doe they lift up unto them,
 o verse 46. their mouth o talketh of them, their
 p verse 32. feete p runne in them, their q soule
 q verse 167. keepeth them, and they will r never for-
 r verse 93. get them; all their members are given up
 s Rom. 6,13, as s instruments of righteousness to serue
 17. and please the Lord, and they t apply
 t Psal. 119. their hart to fulfill his statutes alwayes,
 112. euen

even unto the end. Thus their v^righ- v^r 1st. 38, 8.
teousnes goeth before them, and the glo-
ry of the Lord embraceth them, he
x strengthneth them in the Lord, and they x 2ac. 10, 12
walk in his name, their harts being y sta- y: The. 3, 13
ble and unblameable in hulynes before
him, & there is no x condemnation unto x Rom. 8, 1.
them, for that they are in Christ Iesus,
and walk not after the flesh but after the
spirit.

30. And now they eate their bread
a with joy, and drinke their wine with a 2 Eccles. 9, 7.
cheerfull heart, because God accepteth
their works, b the words of their b Psal. 19,
mouthes, and the meditation of their 14.
hearts. They please him and haue his
blessing euen in their civill affayres, and
e handy labours: the world & d all earth- c Psal. 128.
ly creatnres are subdued unto them, and d 1 Cor. 10,
they use them for their service and com- 29, 26.
forte in the Lord; if they e eate, it is to c Rom. 14, 6
the Lord, if they eate not it is to him al-
so, giving God thanks, & doing all things
that they do, f unto his glorie. So though
they be in the world, yet are they not gof f 1 Cor. 10,
the world, and though they h walke in 31.
the flesh, yet warre they not, neither g 17, 14
i walke h 2 Cor. 10, 9

i Rom. 8, 1. i walke they after the flesh; but being on
 earth, their ^k conversation is in heauen,
 k Phil. 3, 20. and the way of Life is ^l on high unto
 l Pro. 15, 24 them, to avoyd from hell beneath. They
 seeke the Lord, and his strength, they
 m Psa. 105, m seeke his face continually, and with
 4. n the joy of his face he maketh the glad,
 n Psa. 28, 6. and in the o secret thereof he hideth them
 o Ps. 31, 20. from the pride of men, he keepeth them
 p Deu. 32, 10 p as the apple of his eye. He sayth unto
 q Psa. 78, 1. them, q Hearc my law, o my people, in-
 r 1 Cor. 11, 4. cline your eares to the wordes of my
 mouth, r obey my voyce, and doe all
 things which I command you, so shall ye
 be my people, and I will be your God:
 they answer, all peoples ^f will walke-
 i Mic. 4, 5. verie one in the name of his God, & we
 will walke in the name of our God for
 ever and ever; teach us thy way, o Lord,
 i Psa. 86, t and we will walke in thy trueth, knit
 11. our hearts to thee, that we may fear thy
 name. Thus hoping for his glorie, which
 v 1 Iohn. 3, 3. is to be reveled, they v purge themselves
 as he is pure, and walke in the light, x as
 x 1 Iohn 1, 7. he is in the light, having fellowship one
 with another, and the blood of Iesus
 Christ his Sonne cleansing them from all
 sinne

sinne. And the Lord y giueth strength y psal. 29, 11
 unto his people; the Lord blesteth his z Hos. 14, 6
 people with peace; he is as ^z the dew un- 1. c. 101 d
 to them; they growe as lilies; and fasten 2 p. 158. 1
 their rootes; as the trees of Libanon;
 dwelling under his shadowe; as they re-
 vire as the corne; & flourish as the vine;
 and still bring forth fruit, euen in their b psal. 92, 14
 hoarie age; and God is their guide euen
 unto the death. Yet then forsaketh hee
 them not; but as when they liued; they
 liued unto him; so now when they dye,
 they haue unto him; and are his; peace c Rom. 14, 8.
 cometh; and they rest in their beds;
 euerie one that walketh before him; till d isa. 57, 2.
 their changing shall come; and they be
 translated from death to life; to see the
 King in his glorie; euen God as he is; and
 to be satisfied with his image;
 ¶ For notwithstanding all this grace
 and communion that we haue with God
 by fayth; we are not perfect; neyther
 shall be; till we haue attayned to the re- e phil. 3, 12.
 surrection of the dead; here if we see f 1 Cor. 13, 12.
 through a glasse darkely; and not face to
 face; we know in part onely; and doe
 grow in grace and knowledge dayly; we
 L behold

behold the glorie of the Lord with open
 faces, but as in a mirrour, and are chan-
 ged into the same image from glory to
 glorie, as by the spirit of the Lord. We
 have first our infancie, and are as babes
 in Christ; after we are as young men
 strong in fayth, and doe overcome the
 wicked one; and proceed in ripe yeres,
 waxing old in fayth, and knowledge of
 him which is from the beginning: thus
 our way shineth as the morning light,
 & that shineth more and more unto the
 perfect day, and we walke on earth, as
 did Abram in Canaan, going and jour-
 neying towards the South.
 But of all the waies and meanes,
 whereby we haue communion with God,
 there is none more lively, powerfull and
 comfortable then *Prayer*; whereby we
 conyerse with the Lord most neerly,
 poure out our complaints as children in-
 to the bosome of their father, and praise
 his name; are heard and answered of him
 to the glorie of his grace, the joy of our
 hearts, & the increase of our fayth, with
 all vertues and fruits of the Spirit.
 The ground of this heavenly
 exerc-

exercise, whereby man is so bold, as to come unto the throne of grace, & talke with God, is his commandement, which sayth, *m* *Call upon me in the day of trouble,* *m* *Pf. 50, 15*
I will deliver thee, and thou shalt glorifie me;
n *Call unto me, and I will answer thee, and* *n* *1m. 33, 3.*
shew thee greates and mightie things, which thou knowest not. Moreover he willeth us to *o* be nothing carefull, but in all things *o* *Phil. 4, 6.*
to let our requests be shewed unto him, in prayer and supplication; with giving of thanks, yea *p* to pray continually, and in all things to give thanks, because this *p* *1 Thes. 5, 17, 18.*
is the will of God in Christ Iesus towards us.

34. To guide us in this action, he hath given us outward instruction *q* in his *q* *Mat. 5, 5, 7, &c.*
word, that we may aske according to his will; with assurance, that *r* whatsoever *r* *1 Ioh. 5, 14*
we so aske, he heareth us, and we have *15.*
the petitions that we desire of him. He giveth us also inward assistance by his spirit, which *s* dwelleth in us, and is the *s* *Rom. 8, 9.*
spirit of the *r* adoption-of-sons, where- *r* *1 Ioh. 3, 15.*
by we crye *Abba Father*; which spirit also *v* helpeth our infirmities, (who know *v* *Rom. 8, 26*
not what to pray as we ought) and it self

- maketh requests for us, with sighes and grones unutterable. Thus powring out upon his people (as he did promise,)

x *z. 40. 12, 10*
y תחנונים

x the spirit of grace & of y supplications, and furnishing them with gifts for this heavenly worke, he heareth and granteth their requests, as David sayth, *z Lord thou bearest the desire of the poore, thou preparest their heart, thou benedest thynne care.*

z *psal. 10, 17*

35. So when we call upon the Lord in our trouble, and crye unto our God,

a *psal. 18, 6*

he heareth our voice out of his temple, and our grie comes before him into his

b *Isa. 65, 24*
c *gen. 24, 15.*

cares; yea, b before we call, he answereth; and whiles we speak he heareth; for

c *Heb. 10, 19*

by c the blood of Iesus we may be bold to enter into the holy place, and d aske

d *Ioh. 16, 24*

the Father in his name, and we shall receive that our joy may be full; the spirit

e *Rom. 8, 27*

also e maketh request for us, according to the will of God; and he that searcheth the hearts, knoweth what is the meaning

f *psal. 141, 2*

of the Spirit; & the odour of our prayers, cometh up as the sweete incense be-

g *Rev 8, 3, 4*

fore him, being perfumed with those odours that are offered with the g prayers

of all saints, out of the Angels hands,

that

that Angel ^h of the Covenant, who is ^h Mal. 3, 1.
now at the right hand of God, ⁱ and maketh request also for us. ⁱ Rom. 8, 34.

36. Thus the Saints haue accessse unto God, and neere communion with him in prayer; though the wicked ^k call ^k p/sa. 14, 4.
not upon him, or if they call, he ^l heareth them not. Their golden ^m vials are ^l Ioh. 9, 31.
full of odours, they ⁿ delight in the Al- ^m Rev 5, 8.
mighty, & lift up their faces unto God, ⁿ Iob 22, 25
they make their prayer unto him, & he ^{27.}
heareth them, and they pay their vows,
saying, ^o I will thanke thee for thou hast ^o p/sa. 118, 21
heard me, and hast beene my saluation:
^p Blessed be God which hath not put ^p p/sa. 66, 29.
back my prayer, nor his mercy from
me.

37. The fruits that come unto us by this holy exercise are moe then can be told; there being infinite occasions from day to day, of making request to the Lord, and filling our mouthes with new songs of prayse for our saluations. Admirable is the force and valour of this action, which peirceth the heauens and cometh unto God, and prevaileth with him, in ^q whatsoever we ask according ^q Ioh. 5, 14.

r *Iam. 1, 6.* to his will, if we ask in faith, and *r* waver
 not: for he is neere to all that call upon
 s *Psal. 145, 16, 19.* him, s to all that call upon him in trueth;
 and fulfilleth the desire of them that
 feare him, unto whom he hath promi-
 sed, *r* *Open thy mouth wide and I will fill*
it. Hereupon Moses sayd, *v* *What na-*
v *Dom. 4, 7.* *tion is so great, unto whom the Gods come so*
neere unto them, as the Lord our God is
neere unto us, in all that we call unto him
for? And if he be so neere unto every one
 of us; let us know also, that it will be
 our good to draw neere unto him, and
 x *Psal. 80, 18* to say x *reviue thou us, and we will call*
 y *Psal. 65, 2.* upon thy name, because y thou hearest
 the prayer, unto thee shall all flesh come;
 z *Psal. 62, 8.* trust in him alwayes ye people, z pour
 out your harts before him, for God is
 a *Mic. 7, 7.* our hope; a *our God will heare us.*

38. By all these things (and many o-
 ther the like,) we may see how God
 hath b exalted the horn of his people,
 b *Ps. 148, 14* which is a prayse for all his Saints the
 sonnes of Irael, a people neere unto
 c 2 *Pet. 1, 4.* him; unto whom he hath giuen c most
 great & precious promises, that by them
 they should be partakers of the godly
 nature

nature, in that they flee the corruption which is in the world through lust; with whom he so graciously communiceth his goodnes, that they tast in this world, ^d of the powers of the world to come, ^d Heb. 6, 5. and doe walk in the light of his face, & feele his holy presence with them. Which presence, although it be with every of his Saints, ^e in all places where they be, ^e Psal. 139, 3, 8. yet is it most liuely teene in their Assemblie, and therefore he is very terrible. ^f Psal. 89, 7. For this cause did his people ^g love the habitation of his house, and desired to dwell there all their dayes, that they might behold his bewtie; and being absent from it, their soules ^h thirsted for ^h psal. 42, 2. God, saying *when shall we come & appeare before the presence of God?* for they knew his promise which had sayd, *In every* ⁱ Exo. 20, 24 *place where I shall put the remembrance of my name, I will come unto thee and blesse thee;* they knew God was ^k in the mids ^k psal. 46, 5. of his sanctuary, it should not be moved, he would help it very early. But of this holy societie, more is to be spoken particularly in another place.

CHAPTER XII.

*Of the communion that we haue with Iesus
Christ our Mediator.*

a I Tim. 3.
16.

b chap. 2, 5.

c Ioh. 5, 27.

d Col. 1, 18.

e Ephe. 1, 21

22.

f Ioh. 14, 6.

g ier. 30, 11,

22.

h Mat. 2, 6.

i Dan. 7, 13.

rom. 8, 34.

Iesus Christ being God & manifested in the flesh, is giuen of the Father to be the onely *b mediator* betweene him and us; and he hath giuen him power to execute judgment, in that he is the son of Man: He is the *d head* of the body of the Church; in him *e all* the buylding crou-
led together groweth unto an holy Tem-
ple in the Lord, and we all are built to-
gether in him, to be the habitation of
God by the Spirit; he is *f the way*, the
trueth, and the life, no man cometh to
the Father but by him. And of him &
his mediation, this Oracle was spoken
of old to the Saincts; that *g their Noble*
ruler should be of themselues, and their
Governour *h* (Christ) should proceed
from the mids of them; and God would
cause him to drawe neere and approach
unto himselfe, (when he should ascend
i and sit at his right hand to make inter-
cession for us;) for who is he (els) that
warrant-

warranteth his hart to come unto me
sayth the Lord: And ye shall be my peo-
ple, and I will be your God.

2. As we are made the people and
k portion of God by Christ, and brought k *Deu. 32, 9*
by him^l unto the fellowship and glorie l *John 17.*
of his Father; so is there a speciall fel-
lowship and communion that we haue
with Christ, being called thereunto of
the Father, as it is written, m *God is faithfull* m *1 Cor. 1, 9*
by whom ye are called unto the communion
of his Sonne Iesus Christ our Lord. And
that this hath alwaies ben the chiefe end
& scope of God in all his Oracles, since
the world began, to draw men unto
Christ, and so unto himselfe, is n before n *Chape. 7.*
shewed. *sect. 11, 12.*

3. The summe of the grace giuen us
through communion with our Lord Ie-
sus, is comprised in those words of the
Apostle saying, that Christ is of God
made unto us o *Wisdom, and Iustice, &* o *1 Cor. 1, 30*
Sanctification, and Redemption. These
things he is unto us by vertue of his Me-
diatorship, which consisteth in the three
functions or offices of Prophecie, Priest-
hood, and kingdome, committed unto

him by the Father. For from the inmost
 holy place, and from the bosom of the
 Father, is he come to p^r declare God unto
 us; he is a q^u Prophet ray^sed up of the
 Lord, to speake unto us all that he com-
 manded him, and him are we willed for
 to heare; the yles r^e are to wayt for his
 Law. And as he being worthy s^o obey-
 ned to open the booke that is in the
 right hand of him that sitteth on the
 throne, and to loose the seven seales
 thereof; because r^e all the treasures of
 wisdom & knowledge are hid in him:
 so having v^m made knowen to us all things
 that he heard of his Father, having de-
 clared and still declaring xⁱ his Name by
 his word and spirit, he is the y^e Power of
 God and the wisdom of God unto us.
 And the things which he hath declared
 are two; 1 the Law to shew us our sinne,
 & the evils due for the same: 2 the Gos-
 pell to shew us our righteousness by grace
 from God, with the blessings that flow
 therefrom. He also being our r^e great
 high priest or sacrificer hath taken away
 our sinnes and all the evils accompa-
 nyng them, hath redeemed us r^e from the
 curse

curse of the Law, finished ^b wickednes, ^b Dan. 9, 24
 and sealed up sinnes, made reconciliation
 for iniquitie, and brought the ^c gift of ^c Rom. 5, 17
 righteousness or Iustice: so by his obedi- 19.
 ence we are made just, and ^d grace shall ^d verse 31.
 reigne by justice, unto eternall life,
 through Iesus Christ our Lord, whose
 blood doth also ^e purge our consciences ^e Heb. 9, 14.
 from dead works to serue the Living
 God, and by the same hath he ^f sanctified ^f Heb. 13, 12
 his people, and contineweth a Priest for
 ever, and is both our *Iustice & Sanctifica-*
tion. Finally this our redemption from
 evill, and restauration unto happines, he
 conserveth and maynteyneth by his
 mighty power, from all enemies whom
 hee hath subdued under his owne feete,
 and will also subdue under ours: and is
 therefore named our ^g King, whom ^g all ^g Ioh. 12, 15
 kings shall worship, all nations shall ^h psal. 72, 11
 serue, who will ⁱ redeeme our soules ⁱ verse 14.
 from deceit and violence, will giue us
 also the ^k redemption of our body, and ^k Rom. 8, 23
 cause our last enemy Death ^l to be swal- ^l 1 Cor. 15, 54
 lowed up in victorie, & so wil be our ful
 redemption for ever & ever at his appea-
 ring with glory, in the day *of redemption.* ^m Eph. 4, 30

4. More particularly, touching his
Propheſie and our communion with him
 therein; as God gaue him ⁿ for a witneſſe
 to the people, for a Prince and a Com-
 mander unto them; ſo ſhewed he him-
 ſelfe to be a faithfull and true witneſſe,
 in that he ſpoke to the world, the
 things which he had heard of the Father.
 This he did in his owne perſon whiles
 he walked with men; teaching the true
 meaning and ende of all his Fathers
 Law, and urging the ſincere keeping of
 it in loue; freeing it alſo from the falſe
 gloſſes and leaue of the Pharifeſes, and
 cutting down there traditions; for the
 Lord to this end, hath made his mouth
 like a ſharp ſword; that by the breath of
 his lips he might ſlay the wicked. He al-
 ſo taught the glad-tidings of the goſpell
 unto the poore, thereby healing the bro-
 ken harted, preaching deliverance to the
 captiues, recovering of ſight to the
 blind, and the acceptable yere of the
 Lord: that whoſoever ſhould heare his
 word and beleue in him that ſent him;
 ſhould haue everlaſting life, & not come
 into condemnation, but waſſed from
 death

death unto life. So he ^v hid not his Fa- ^v *psal. 40, 102*
 thers righteousness within his heart, but ^{8, 31. mo 2 d}
 declared his truth and his salvation; he
 concealed not his mercy and his truth ^{. 2, 1. 20 :}
 from the great congregatiō; but preach-
 ed peace and comfort to his people. For
 God had given him * a tongue of the ^{x³ *psal. 50, 4.*}
 learned, that he might know to minister
 a word in time to him that is weary:
 grace y was powred in his lips, and they ^{y *psal. 45, 3.*}
 were like z lillies dropping downe pure ^{z *Song. 5, 13.*}
 myrrh, and his mouth was sweet things. ^{16, del annd}
 115. As in his owne person, w^{so} did he
 by others publish the will of his Father,
 using hereto the ministerie both of men ^{21, 2. 103 e}
 and Angels. He gaue and still giveth the
 2 gifts of ministerie unto many men; ^{22 *Eph. 4, 8,*}
 beue all other he furnished his Apostles ^{11, 8. 100 e}
 with b power from on high, & sent them ^{b *Luke 24,*}
 to teach al nations c to obterne all things ^{49.}
 whatsoever he had commaunded them, ^{c *Mat. 28,*}
 (and he had d made knowne to them all ^{20.}
 things, that he had heard of his Father:) ^{d *John 25, 13.*}
 and they faithfully performed their
 charge, keeping e nothing back, but e ^{e *Act. 20, 27*}
 shewing men all the counsell of God,
 for Christ's sake in them: so that now f ^{f *2 Cor. 13, 7*}

g 1 Cor. 2, 16 we haue **g** the minde of Christ, and the
h Rom. 10, 8 word is neere us, **h** euen in our mouth, &
 in our heart, neyther may we admit of
i Ga. 1, 8. any **i** other doctrine, though it should be
 taught by Angels from heauen, but that
k Rev. 2, 25 which we haue, we must **k** hold fast till
 he come. And Christ it is, that hath al-
 waies reueled Gods will unto the world
 since the beginning. He it was that prea-
l 1 pr. 3, 19, ched in spirit, **l** to those that were diso-
20. bedient in the dayes of Noe; he **m** sent
m 1 sa. 6, 8, 9 Esaias to preach unto Israel, and furnis-
With Ioh, 12, ed him with gifts and graces for that
47. worke; and still he sendeth his messen-
n Eph. 4, 12, gers dayly, for **n** the gathering together
33. of the Saints, the work of the ministe-
 ric, and edification of his body, till the
o 2 Cor. 8, 23 worlds ende; and they are **o** his glorie.
 Finally the heauenly Spirits are also his
 messengers for this ende and purpose;
 when he seeth meete so to imploy them,
p Rev. 22, 16 as it is written, **p** *I Iesus haue sent my An-*
gell to testify unto you these things in the
churches. Thus opening unto us by all
 meanes, the secreis of his Gospell, our
 soules are comforted, for he bringeth us
q Job. 3, 4. into the **q** wine celler, and Loue is his
 banner

banner over us.

6. To assure the world that he was both the wisdom & power of God, he confirmed his doctrine by signes and wonders, doing such works, as no other man did; euen as his words were, such as neuer man spake; his enemies being iudges. He gaue also of this power to such as beleevd in his name & were his witnesses; himselfe working with them, and confirming the word with signes that followed.

7. Vnto this outward administration Christ annexeth his inward grace by diuine power; making euen the Dead to heare his voice and liue, for he hath the words of eternall life, he openeth the hearts, and causeth attention, he openeth the mindes, and causeth men to understand the scriptures; he giveth them also a mouth and wisdom, which all their aduersaries are not able to speak against; nor resist.

8. Now all this life and grace doeth Christ communicate with the Saints, being their Head & they his members. For first the Ministers of the word; how great

great gifts or authoritie soever they haue
 b 1 cor. 3, 22, they shall be ours, and we Christs, and
 23. Christ Gods; we are to trie their do-
 c 1 Thes. 5, 11,ctrine by the scriptures, for they haue
 2 cor. 1, 24 not dominion over our faith; but are
 2 cor. 4, 2, helpers of our joy; and in declaration
 of the truth & are to approue themselves
 to every mans conscience in the sight of
 God. Secondly the Word it selfe, euen
 1 pro. 8, 2, 22 all the scriptures, are giuen & written,
 & c. rom. 15, written for our learning and comfort; &
 4. this not onely to know for our selues;
 1 Thes. 5, 11 but to teach & to build and edifie one ano-
 ther. Therefore is the word sayd to be
 h jam. 1, 21, engraffed in us; and what by it we do be-
 lieue, we also may boldly & freely, and
 1 2 cor. 4, 13, freely & practiselenen all that Christ hath
 k Mat. 28, commanded; that as he is a faithfull &
 10. true witnes, so we also that are the Lords
 1 Rev. 1, 5, witnesses with him (his chosen servant),
 1 2 Thes. 1, 12, (as he sayth the Prophet,) may bear a good
 1 mis. 4, 10 testimonie unto the truth; and hauing his
 word dwelling in us plenteously in all
 n col. 3, 16, wisdom, may thereby our selues & un-
 d. prov. 2, 9, derstand righteousness and judgement,
 and equitie, and every good path, and
 be preserved from the euill way; and un-

to others may impart the p honey and milk of Gods graces that are under our tongue: and having the q high-acts of God in our mouth, and the two-edged sword (of his r word) in our hands, may execute vengeance on the heathen, corrections among the people; binding their kings in chaines, and their nobles with fetters of yron; this honour is to all his Saints: who s holding forth the word of life do shine as lights in the world; Christ illuminating them with his glory continually, and making his Church by his *Propheſie*, the t vallie of viſion, as of old u *Iſa.* 22, 5. it was named.

p *Song.* 4, 11q *Pſal.* 149, 6, 7, 8, 9.r *Heb.* 4, 12.s *Phil.* 2, 15, 16.t *Iſa.* 22, 5.

9. Touching his *prieſthood*, and our communion therewith, two things are to be conſidered; Firſt, what of his grace in his owne perſon he hath wrought and worketh for us; to weete, v the things per- v τὰ πρὸς τὸν
teyning to God, (as the Apoſtle ſpeaketh:) w.
which are, x the *Offring of a ſacrifice* to x *Hebr.* 5, 1.
make reconciliation for our ſinnes; and y 2, 17.
y *Interceſſion*, which as our z *Advocate* he y *Heb.* 7, 25.
maketh with the Father for us. Second- z *Iohn*, 2, 1.
ly, what by his mighty power he gra-
ciouſly worketh in us, and applieth unto

us; whiles he maketh us also *Priests* unto God his Father, and communicateth with us his obedience, death, buriall, resurrection, and ascension; so causing the Blessing of God to come upon us, (as he is that seed in whom all families of the earth shall be blessed,) and giving us comfort and peace. Vnder these two heads, are all thinges comprehended, that pertain to our Iustification, & Sanctification, in the sight of God.

10. These three things of *Reconciliation*, *Intervention* and *Blessing*; the Priests of Moses law, in shadow and figure of him, performed of old for Israell. The first, whiles at the brazen altar, they ^a offered Burnt-offrings, & For-sinne; made ^b attonement, and obteyned forgiveness at the hands of God, for the sinners: but chiefly when the high-priest ^c sanctified the Most holy place, with ^d blood of the Sacrifice, and made an attonement for the children of Israell, for all their sinnes once a yere. The second, whiles at the ^e golden altar, he burned sweete incense every morning and evening; and once a yere also, made reconciliation upon

^a Lev. 1, and 4, &c.

^b Lev. 4, 35

^c *Lev.* 23, 13.

^d Lev. 16, 2, 15-34.

^e Exo. 40, 26 27. and 30, 7, 8, 10.

on the hornes thereof, with the blood of the Sinne-offring; and entred f with- f *Lev. 16 12* in the veil; putting incense on the fyre in 13. the censer before the Lord, that the clowd of the incense covered the Mercy-seat. The third, when having finished his ministerie, the Sacrificer s lifted up g *Lev. 9, 22* his hand towards the people, and *Blessed 23.* them; as he was separated of God h to blesse h *1 Chro. 23,* in his name for ever, and to i put his name i *Num. 6, 23* upon the children of Israell, that he 27. might blesse them, as he had promised.

11. The truth of these three, are fully performed by the k Apostle & High- k *Hebr. 5, 2.* priest of our profession Christ Iesus. For, that he might reconcile us unto God, because it was l impossible that the blood l *chap. 10, 4.* of buls & goats should take away sinnes, neyther would his Father accept other sacrifice or offering, then the m body which he had ordeyned his Sonne: there- m *verse 5, 6,* fore through the eternall Spirit he offered *etc.* n himselfe without spot unto God, and n *Heb. 9, 14* gaue his o soule for the ransom of many, o *Math. 20,* bare p our sinnes in his body on the tree, p *1 Pet. 2, 24* and by his q owne blood entred in once q *Heb 9, 12.* unto the holy place, (not the holy pla-

1 Heb. 9, 24. ces made with hands, but into very
 1 Zach. 3, 9. heaven,) & obteyned eternall redem-
 ption. So the Lord took away the
 iniquitie of his land in one day; (as he
 had promised;) for the ransom was most
 precious, even of infinite value & effect,
 seeing by the union of the Godhead with
 the manhood in this our High-priests
 1 Act. 20, 28 person it was the blood of God him-
 selfe, (as the scripture speaketh,) where-
 with we are purchased. Thus Christ hath
 v Rom. 5, 10 v reconciled us that were enemies, unto
 God by his death; and hath put away
 x Heb. 9, 26. sinne, x by the sacrifice of himselfe: for
 y Iohn 1, 29. he was the y Lamb of God, that taketh
 away the sinne of the world, & the pro-
 2 Gen. 22, 8 phetic of Abraham was fulfilled, 2 God
 will provide him a Lamb for a burnt offering,
 my sonne.

12. Touching Christs Intercession, as
 a Iohn 17. he prayed for his church when he was
 on earth; and his Father heard him b al-
 b Ioh. 11, 42 ways, so now being ascended and set at
 c Rom. 8, 34 the right hand of God, he still c maketh
 request for us, being therefore entred in-
 d Heb. 9, 24 to very heaven; to appeare now d in the
 sight of God for us. Whose prayer as
 it

it is pure and perfect, for prevaileth it
 with God; and is of unspeakable effica-
 cie, to make us to be accepted. For the
 Father loveth the Sonne, and accepteth
 him better then he did his servant Iob;
 when he prayed for the trespassers. *e Iob 42, 8.*
 This is that Angel, (the Angel or mes-
 senger of the covenant,) that hath a
 golden censer, & much odours, which *g Rev. 8, 3, 4*
 he offereth with the prayers of all Saints
 upon the golden altar that is before the
 throne; the smoke of which odours
 with the prayers of the Saints, goeth up
 before God out of the Angels hand: &
 unto his requests, which hee maketh for
 his afflicted people, the Lord will answer *h Zach. 1, 12*
 with good and comfortable words. Thus
 our high sacrificer, having the names of
 the whole Israel of God; as it were gra-
 ven upon two precious stones, and em-
 bossed in gold; beareth us upon his two
 shoulders, for a remembrance; and pre-
 senterh us pure and holy and just before
 the Lord. *13.* The things towards us, which
 are his Blessing and the fruits that follow,
 he graciously communiceth as a mer-
 cifull

k Heb. 4, 15. cifull and faithfull high priest, k touched
 with the feeling of our infirmities; being
 l Act. 3, 26. rayled up unto us of God, and sent ¹ to
 Bless us, in turning every one of us from our
 iniquities. And as at the ende of his mi-
 nistry upon earth, he ^m lifted up his
 hands and blessed his disciples, and then
 was taken fro them into heaven: so, con-
 tinewing still a ⁿ priest for ever after the
 order of Melchisedek, (who met Abra-
 ham and blessed him,) he still bleseth
 the children of Abraham; giving and ap-
 plying the promises of the Gospel, unto
 the harts and consciences of his people;
 eue the ^o favour & protectiō of God; the
 light of his countenance, and his peace.
 p Gal. 3, 14. So the p blessing of Abraham cometh on
 us through Christ Iesus, who is that pro-
 mised seed, in whom ^s all nations are
 blessed; and whom God hath set to be
 a Blessings for ever. Thus Christ, by Sa-
 crifice hath merited, by Intercession obtey-
 neth, and by Blessing bestoweth & distri-
 buteth unto us, the loue and graces of
 God his Father, euen all things pertey-
 ning to life and godlynes: that we being
 partakers of his peace, may againe blese
 God,

God, even the Father of our Lord Iesus Christ, & which hath blessed us with all *r Ephes. 1, 8.* spirituall blessings in heavenly things in Christ, as the Apostle sayth.

14. The communion of this *bleffing*, is more particularly to be discerned in that honour of *Priesthood*, which is given to all Christians; and the scales of Gods grace, and love towards us in Christ. For he hath made us *r Priests* unto God even *r Rev. 1, 6.* his Father, and we as lively stones & are made a spirituall house, a holy priest- *r 1 Pet. 2, 5.* hood, to offer up spirituall sacrifices, acceptable to God by Iesus Christ. For first applying him unto our selves by faith, his sufferings death and buriall are *v ours*; *v 1/a 53, 4, 5* his righteousness, resurrection, and glorious victorie over sinne, Satan, death and hell, *x ours*; so that we *y* by the *x Rom. 4, 25* blood of Iesus, may be bold to enter in- *o 8, 33, 34.* to the holy place, (though the Leviticall *y Heb. 10, 19* priests might *z* not enter into the shadow *20.* thereof at all times;) by the new and living way, which he hath prepared for us, through the veyl, that is, his flesh: even *a* boldly may wee goe unto the *a Heb 4, 16.* throne of grace, that we may receive

mercy, and finde grace to helpe in time of neede. Presenting unto God his Father and ours, this Lamb that was slayne for our sinnes, who is our ^b suretie and our ^c sacrifice, by whose ^d stripes we are healed, by whose death ^e we are restored to life, by whose ^f body once offred we are sanctified; upon whose ^g head wee haue layd the burden of our sinnes, and by whose ^h curse, we are made the *heyres of blessing*, and of all the riches of Gods grace.

ⁱ Rom. 12, 1. 15. We also ⁱ giue up our own bodies a living sacrifice, holy, acceptable unto God, which is our reasonable serving of God; so the heavenly Ierusalem is filled with ^k the flocks of men, as the earthly once was with flocks of holinesses or sacrifices externall. Our spirits being contrite, our hearts humbled & broken for our sinnes; are the ^l sacrifices of God also, which he will not despise. By Christ, we ^m offer the sacrifice of *Prayse* alwayes to God, that is, the fruit (or ⁿ calues) of our lips, which confesse his name, and magnifie him with thanksgiving: ^o this ^p Psal. 69, 31 also pleaseth the Lord, better then oxen or

^b Heb. 7, 22

^c 1 Cor. 5, 7

^d 1 Pet. 2, 24

^e Gal. 2, 20.

^f Heb. 10, 10.

^g Lev. 4, 15

^h Gal. 3, 13,

14.

ⁱ Rom. 12, 1

^k Eze. 36, 38

^l Psal. 51, 17

^m Hebr. 13,

15.

ⁿ Hos. 14, 3.

^o Psal. 69, 31

or heiffer, that beareth hornes, that parteth the hoofe. Our p almes and offrings p *Az. 24, 17* for relief of the poor, especially the ministers of the Gospell of Christ: are *an* q *Phil. 4, 18.* odour that smelleth sweet, a sacrifice accep- *hebr. 13, 16.* table and pleasant to God. Finally, if we be *r* *powred out*, as a drink offering, upon *r* *Phil. 2, 17.* the sacrifice and service of the fayth of *2 Tim. 4, 6.* Christs church, & do resist unto blood, *f* *Heb. 12, 4.* striving against sinne: we haue cause to rejoyce; for *t* precious in the sight of the *t* *Ps. 116, 15* Lord, is the death of his faints; and the *v* soules of such rest under the altar, till *v* *Rev. 6, 9,* the Lord holy and true, do avenge their *10.* blood on them that dwell on the earth.

16. This honour of Priesthood, (which *x* *Heb. 5, 4.* no man can take to himselfe, nor *y* any *y* *1oh. 3, 27.* other thing, except it be given him from heauen,) *z* Christ giveth unto us, of his *z* *Rev. 5, 10* rich grace, by his word and spirit. For as by the preaching of the Gospell he is daily described in our sight, and among *a* *Gal. 3, 1.* us *a* crucified: so we by the ministerie of the Gospell, are made *b* an acceptable of- *brom. 15, 16* fring unto the Lord, being sanctified by *i* *a. 66, 20.* the Holy Ghost. His word is a *c* sharpe *c* *Heb. 4, 12.* two edged sword, and divideth a sunder

the soule and the spirit, the joynts and
 d Col. 3, 5. the marow; by it we are taught to d mort-
 e Mat. 9, 11. tifie our members which are on earth;
 f Rom. 8, 13 his spirit is as c fire, wherewith we being
 baptised, doe also f mortifie the deeds of
 the bodie, that we may liue, & giue our
 g chap. 12, 1. selues up unto God for a g living sacri-
 h chap. 8, 36 fice. The afflictions that we feele in this
 i 2 Cor. 4, 10 world, when for his sake we h are killed
 11. all the day long, & are counted as sheep
 for the slaughter, doe i beare aboute in
 our body the dying of the Lord Iesus, &
 are alwaies delivered unto death for Ie-
 sus sake, that the life also of our Lord
 Iesus might be made manifest in our
 mortall flesh: these serue for further an-
 k Heb. 12, 10 ces of our sanctification, by being k par-
 l Gen. 15, 9, takers of his holynes; & make us as l sa-
 11, 13. crifices, & a prey for the ravenous soules,
 whiles we liue strangers here on earth,
 the land that is not ours, as did Abra-
 m Isa. 61, 6. hama seede. Thus are we named m the
 Priests of the Lord, and haue authoritie in
 n Mal. 1, 11. euerie place, to offer incense unto his
 name, and a pure offering, both we and
 our works, (our spirituall sacrifices,)
 being acceptable unto God in Christ Ie-
 sus.

17. To illustrate and scale up more assuredly our communion with Christs Priesthood, we are washed with water, for a signe and assurance of the ^o forgiveness and washing away of our sinnes, and to be as the p laver of our regeneration and new birth; whereby we are also baptised ^q into his death, and buried with him by baptism; that like as Christ was rayfed up from the dead by the glorie of the Father, so we also should walke in newnes of life, our ^r old man being crucified with him, that the body of sinne might be destroyed, and our selues be ^f dead to sinne, but alive to God in Iesus Christ our Lord; whom by this symbol we haue ^t put on, and do beare his name upon us, with ^v the name of the Father and of the Holy spirit. And after this, Christ often feedeth our soules with his owne ^x body & blood, which was broken and powred out for our sakes, figured out unto us by bread and wine: hereby confirming the former grace of remission of sinnes, and a further growth in Christ continually, into whom we are incorporate, and haue so neere a ^y communion

o Aa. 3, 38.

o 22, 16.

p Tit. 3, 5.

q Rom. 6, 3, 4.

r verse 6.

f verse 11.

t Gal. 3, 37.

v Matth. 28, 19.

x Matth. 26, 26, & c.

y 1 Cor. 10, 16.

munions with him, under these visible earthly elements, which we looking past by the eye of faith, seeing and feeding upon Christ, have our life by him, do dwell in him, and he in us, and shall by him be raised up at the last day, unto life eternall.

2 Ioh. 6, 57.

2 verse 56.

b verse 54.

18. Having scene how Christ being our *Prophet* informeth us in all the wisdom of God, and by the *Law* sheweth us our sin & wretchednes; by the *Gospel* our justice and happines; and being our *Priest* & *Sacrifice*, hath by himselfe purged us from all sinne, and given us the gift of justice and sanctitie, to present us pure and blamelesse before God his Father: it remaineth, that we also consider how he conserveth and mainteyneth this our blessed state; against all enemies, by his mightie power & soveraigntie, which as Lord and King he hath over all.

e. דניל dan.

9. 21.

d משיח mich

5. 2.

משיח מלך

Mat. 2, 6.

19. This soveraigntie is set forth by divers titles of honour & dignitie given him in the scriptures; as when he is named *Messiah* the *Governour*, *Captaine* or *Epre-leader*; the *Ruler*; that is, having dominion right & authoritie, to govern and

and guide his people; *Michael* the great Prince; the *Captaine of the Lords host*; a *mayster* or *Commander* to the peoples; a *Potentate* or *Mighty one*, the *king of kings* and *Lord of Lords*, & *Prince of the kings of the earth*, the *Lord of all*, unto whom is given *all power in heauen and in earth*, an *everlasting dominion*, & *honor* & *kingdome*, that all peoples nations & languages shall serue him. And he the true *Melchisedek king of Salem*, shall reigne as *king in justice*, & sit as *a prince of peace*, upon the throne of *David*, and upon his *kingdome*; to order it and to stablish it, with *judgement* and with *justice*, from henceforth euen for ever.

20. This *kingdome of Christ*, is no earthly Monarchie, nor of this world; but spirituall and *heauenly*: and therefore is more mighty then the kingdoms of the earth, able to beat down, break in peeces, and grinde to powder all aduerse power and domination; whither of this world, or the spirituall wickednesses which are in the high places.

21. Therefore also is the manner of administering this kingdom, not worldly nor

e Dan. 12, 1.

f 1os. 5, 14.

g *מלך* Isa.

55, 4.

b *Psalm* 45, 3.

i Rev 19, 16

k *אֵלֹהִים*l *1 Cor.* 1, 3.m *Act.* 10, 36n *Mat.* 28,

18.

o *Dan.* 7, 14p *heb.* 7, 1, 2q *Isa.* 32, 1.r *Isa* 9, 6, 7.s *1 Cor.* 1, 3.t *1 Cor.* 1, 3.u *1 Cor.* 1, 3.v *1 Cor.* 1, 3.w *1 Cor.* 1, 3.x *1 Cor.* 1, 3.y *1 Cor.* 1, 3.z *1 Cor.* 1, 3.aa *1 Cor.* 1, 3.ab *1 Cor.* 1, 3.ac *1 Cor.* 1, 3.ad *1 Cor.* 1, 3.ae *1 Cor.* 1, 3.af *1 Cor.* 1, 3.ag *1 Cor.* 1, 3.ah *1 Cor.* 1, 3.ai *1 Cor.* 1, 3.aj *1 Cor.* 1, 3.ak *1 Cor.* 1, 3.al *1 Cor.* 1, 3.am *1 Cor.* 1, 3.an *1 Cor.* 1, 3.ao *1 Cor.* 1, 3.ap *1 Cor.* 1, 3.

ly nor pompous; but as Christ the king
 x *z*ach. 9, 9. himselfe, came unto us x poore, and si-
 y *Rev.* 5, 5. ding upon an asse; and he the y *Lion* of
 the tribe of Iudah, the root of David,
 z *verse* 6. was for to see to, like z a *killed Lamb*: so
 a *z*ach. 4, 6. menageth hee his kingdome still, a ney-
 b *Luk.* 17, 20, 21. ther by an army, nor a Power, but by his
 Spirit; that it cometh not b with obser-
 c *Mat.* 4, 23. uation, for men to say, *Loe here*, or *lo*
 d *Luke* 8, 10. *there*, but is within us; wielded by the
 spirituall scepter of his word (the gospel
 of the kingdome,) and by the almighty
 working of the spirit, & therefore con-
 teyneth in it d *mysteries* or secrets, that
 can not be understood, but by the gift of
 God.

22. Our Lord himself hath subdued,
 & dayly subdueth all his foes; the world
 e *Ioh* 16, 33 e he hath overcome; sinne he hath f con-
 f *Rom.* 8, 3. demned, and g put away; Death he hath
 g *Heb.* 9, 26 h abolished; and the Devil that had the
 h *Tim.* 1, 10 power thereof, he hath i destroyed: ney-
 i *Heb.* 2, 14. ther shall these, or any of these, ever haue
 dominion over him; but he shall reigne,
 till he hath put k all his enemies under
 k *1 Cor.* 15, 25. his fecte, and death and hell l be cast into
 l *Rev.* 20, 14 the lake of fyre.

23. This

23. This his power and regiment, he communiceth with his Saints, two manner of wayes; First by applying unto them for their benefit and salvation, all that himselfe hath done and doeth; as the Lord sayth by his Prophet, *m* *I will campe about mine house, against the army, against him that passeth by, & against him that returneth, and no oppressor shall come upon them any more.* And as for their sakes Christ *n* sanctified himselfe, so for *n* *John 17, 19* their *o* comfort he overcame the world; *o* *John 16, 33* to take away *p* their sinnes, did he ap- *p* *1 John 3, 5* peare, when in himself there was no syn; for the *q* children of the people Israell *q* *Dan, 12, 1.* standeth this Michael the great prince, & fighteth against the Dragon, and casteth *r* *Rev. 12, 7,* him out of heaven; where now is salva- *o* *9, 10.* tion, and the kingdome of our God, and the power of his Christ; the accuser of the Saints being cast downe. Wherefore the Lord being *king*, *l* the earth may re- *l* *Psal. 97, 1.* joyce, and the multitude of the yles be glad; because he *t* preserveth the soules *t* *verse 10.* of his Saints, he will deliver them from the hand of the wicked; he will *v* judge *v* *Psal. 72, 2,* the people of God in justice, & his poor
with

with equitie; that the mountaynes and the hils shall bring peace to the people by justice, and in his ^x dayes the righteous shall flourish, & abundance of peace shall be so long as the moone endureth.

^y *Zach. 9, 10* For the ^y charrets being cut off from Ephraim and the horse from Ierusalem, the bow of the battell shall be broken, and he shall speake peace unto the nations; but in the ^z mornings he will destroy all the wicked of the land, ^a smiting the earth with the rod of his mouth and slaying the wicked with the breath of his lips; wounding ^b kings and treading down peoples in the day of his wrath. Therefore the poore shall ^c committe themselves unto him, and triumph in his salvation saying; ^d *The Lord is king for ever and ever, the heathen are destroyed forth of his land; e the kingdoms of this world are our Lords, and his Christs, and he shall reigne for evermore.*

^{24.} Secondly he communicateth with his Saints this grace, to be ^f kings also with him, and to reigne on earth: that as himselfe ^g sitteth & ruleth upon his throne, and is a *Priest* upon his throne,

throne, and the counsell of peace is betweene them both: so they whom he hath made ^h *kings* and *priests* unto God ^h *Rev. 1, 6.* his Father, being a ⁱ *kingly* *priesthood*, ⁱ *1 Pet. 2, 9.* euen a ^k *kingdome of Priests*, and an holy ^k *Exod. 19, 6* nation; having part ^l in the first resurrection, the second death may haue no power over them; but being the Priests of God and of Christ, and reigning with him the terme of yeres limited; at last, when they haue overcome, may ^m sit with ^m *chap. 3, 21* Christ in his throne; euen as he overcame, and sitteth with his Father in his throne.

25. This spirituall kingdome, whereby the Saincts reigne on earth, is first over their owne sinnes and corruptions; for they are carefull to be upright with God, and to ⁿ keepe themselves, from ⁿ *Psa. 18, 23* their wickednes; and the Lord ^o subdueth ^o *Mic. 7, 19* their iniquities, that sinne shall ^p not haue dominion over them because they ^p *Rom. 6, 14* are ^q freed from it, and made servants ^q *verse 22.* unto God, having their fruit in holynes, and the ende everlasting life. And this victorie whereby they overcome themselves, is greater then all earthly conquests,

N

quests, according to the true proverb;
 r Pro. 16, 32 *He that is slow to anger, is better then the
 Mighty man; and he that ruleth his owne
 spirit, (is better) then he that winneth a ci-
 tie.* Secondly it is over the world, which
 also they set themselves against, as know-
 f 1 Ioh. 5, 19 ing that it flieth in wickednes; the
 11 Cor. 1, 20 wilcdome thereof is ^r foolishnes, and
 2, 6. cometh to naught; the pleasures of it are
 v Eccl. 1, and v vanitie, and vexation of spirit; the so-
 2, 26. rowes of it work ^x death, and the amitie
 x 2 Cor. 7, 20 thereof is ^y the enmitie of God: therefore
 y 1 Iam. 4, 4. flee they the ^z corruption that is in the
 z 2 Pet. 1, 4. world through lust, walking before God
 a 1 Chron. 29 as ^a strangers and pilgrims on earth, not
 15. loving ^b the world, nor the thinges that
 b 1 Ioh. 2, 15 are in the world, which haue neyther
 c Eccl. 5, 9. ^c satiffying nor fruit in them, but being
 d Gal. 6, 14 ^d crucified unto it, and it unto them,
 e 1 Iam 1, 27 they keepe themselves ^e unspotted of it,
 f Gal. 5, 1. and free from the ^f bondage and servi-
 1 Cor. 7, 23. tude of the same; they use it, as though
 31. they used it not, they beare with patience
 all the reproches and injuries that it of-
 freth; yea though they be made the
 g 1 Cor. 4, 9, ^g gazing stock and ^{as} the filth of the
 13. same, yet are they ^h more then conque-
 h Rom. 8, 37

rours through him that loved them, and
 do fulfill that which is written, *1st John 3, 4.*
that is borne of God overcometh the world;
and this is the victorie that overcometh the
world, even our faith. Thirdly the con-
 quest of the Saints, is over Satan him-
 selfe, the prince of this world, and wor-
 ker of all mischief. Him also they *1st Pet. 5, 9.*
 resist stedfast in the faith, and doe *1st Rev. 12, 11*
 vercome him by the blood of the Lamb,
 and by the word of their testimonie, and
 loue not their liues unto the death: so
 that wicked one *1st Lam. 4, 7.*
 toucheth them not, for they keepe *1st John 5, 18*
 themselves, because they are begotten of
 God, who will *1st Rom. 16,*
 under their feete shortly, and with him *20.*
 shall be destroyed the last enemy, *1st Cor. 15,*
 Death. And as now, the Saints doe *25.*
 reigne with Christ on earth, by faith and
 patience: so then, having *1st Cor. 6, 2,*
 judged the world, and euen the Angels; they shall
 reigne *1st Rom. 8, 17*
 with him in glory, in heaven for
 evermore. *2nd tim. 2, 12.*
1st the 4, 17.

26. To teach us this Communion
 with Christ, we haue in the scripture ma-
 ny doctrines and similitudes; as that he

f 1sa. 41, 15 wil make his church a *roller* and a new
 threshing instrument having teeth, for
 to thresh the mountayns, and bring them
 to powder; and make the hils as chaff:
 i Psa. 68, 35 that he *g*iveth strength and power to his
 v Mic. 4, 13. people, making *v* their horne yron, and
 x Zach. 10, 3 their hoofs brasse, and themselues *x* as
 y ver. 5. his bewtifull horse in the battel; that
 they shall be as *y* the mighty men, which
 treade downe their enemies in the myre
 z Zach. 9, 15 of the streets in the battel; for *z* the Lord
 of hosts shall defend them, and they
 shall devowr and subdue their foes. That
 a Psa. 45, 16 Christ shall *a* make his children *Princes*
 throughout all the earth; and as himselfe
 hath *b* many Crowns upon his head, so
 b Rev. 19, 12 will he communicate them with his
 c Zach. 6, 11 Saints, as the crownes of his figure *c* Ie-
 14. sus sonne of Ichozadak the high Priest,
 were to Helem, Tobijah and others
 for a memoriall in the temple of the
 Lord. That as Christ is the head cor-
 d Inke 20, ner stone, *d* upon which whosoever fall,
 17, 18. shall be broken, and on whomsoever it
 fall, it shall grinde them to powder: so Ie-
 e Zach. 12, 3 rusalem (his church) shall bee made *e* a
 heavie stone for all people; all that lift it
 up

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up shall be torne, though all the people of the earth be gathered together against it. That as Christ shall ^f crush the nations with a scepter of yron, and breake them in peeces like a potters vessell: so ^g he that overcometh and keepeth his works unto the ende; to him will he giue power over nations, and he shall rule them with a rod of yron, that as potters vessels they shall be broken; euen as he received of his Father, ^h so will he giue to that man the *morning starre*.

^f Psal. 2, 9.

^g Rev. 2, 26, 27.

^h v. 28.

27. To illustrate this Communion betweene our Saviour and us, we haue the similitude of an humane body, the members whereof by their due joynts & synewes are joyned to the head, receiue from it life and motion, & government in all the actions and affayrs: so Christ is the head of the body of his church, and communicateth with all the Saints his members, ^k life and grace, and all good things for their conseruation. Also of a vine or Oliue tree; whose branches are made partakers of the juice sappe and fatnes ^l that is in the roote and stock: so we abiding in ^m Christ the true vine, do

ⁱ Col. 1, 18.

^j 1 Cor. 12, 12,

&c

^k Gal. 2, 20.

^l Rom. 8, 32.

^m Rom. 11, 17

ⁿ John 15, 1

2, 4, 5.

by the iuice and moyſture of his grace,
 liue, and beare fruits to the prayſe of
 God. Agayn as the husband and wife,
^a *Mark 10, 8* are not two, ⁿ but one fleſh; and the fiſt
^o *Gm. 2, 22.* woman ^o builded of the rib of man, was
 fleſh of his fleſh and bone of his bone, &
 ſo did loue and liue together, partaking
 ech with others welfare: in like manner
 are we joyned to the Lord, and made
^p *1 Cor. 6, 17* one ſpirit: he that ^q made us is our hus-
^q *Iſa. 54, 5.* band, and we are married to him in faith;
^r *hof. 2, 20.* whereupon he ^r nourisheth & cheriſheth
^r *Ephe. 5, 29* us; for we are members of his body, of
^{30.} his fleſh and of his bones; and this is a
^ſ *verſe 32.* great Secret, as the Apoſtle ſayth,
 which they that would behold, had need
^t *Rev. 21, 9,* ^t be caried in Spirit (as was Iohn) to a
^{10.} great and an high Mountain; there to be
 ſhewed this *Spoſe* adorned with the glo-
 ry of God, and all precious ornaments of
 his Spirit. And ſo greatly doth the King
^v *Ps. 45, 11.* delight in her bewty, that the words
 which were ſpoken to the fiſt woman
^x *Gm. 3, 16.* Evalh, how ^x *her deſire ſhould be unto her*
husband; are now on the other hand,
 (as touching the affection of loue) ap-
 plied by the ſpoſe unto him whom her
 ſoule

soule loveth, y *I am my welbeloveds, and y song. 7, 10*
his desire is towards me.

28. From all that which is before spoken, of the Communion that God hath called us unto with his Son, it followeth, that whatsoever justice and holynes was in Christ manifested in the flesh, cyther by nature or by action; the same is made *ours* by grace and imputation: as *2 Rom. 4, 24*
on the contrary, whatsoever sinne & un- *25, & 5, 19*
righteousnes is in us by nature or action, the same is made *his* by imputation, & *2 2 Cor 5, 21*
by him is healed and taken away; that it *psal. 40, 12.*
cannot be we now *should* perish, if we *b Rom. 8, 1,*
hold fast our sayth & confidence of re- *38, 39.*
joycing unto the end. Whatsoever troubles, sorrowes or tentations, sinne onely excepted, doe befall us in this life; he like haue befallen *unto* him, were by *c Heb 4, 15,*
him overcome, and shall from *us*, as *d Rev. 21, 4*
already they are from him, be done away. *c Iohn 8, 16.*
Finally, whatsoever *e* freedom and liber- *rom. 8, 2 gal.*
tie Christ, as man, in ordinarie estate, had *2, 13. & 5, 1.*
on earth cōversing among men: the like *lev. 26, 13.*
hath he giuen, dayly giveth and confirm- *1 cor. 7, 23,*
eth unto Christians; whither we respect *mal. 17, 25,*
the spiritual law of God, or the politick *27. 1 cor 6,*
12 & 10, 25
26.

f Gal. 2, 20. lawes of men, and civill states. For he it
 g Song. 6, 2. is, that ^fliveth in us; himse^lf g is ours,
 h Rom. 6, 5, and we are his, ^h grafted into his death
 6, 8. and resurrection to eternall life: he hath
 i Isa 46, 13. giuen i his glorie unto Israell; euen the
 k Ioh. 17, 22 ^k glorie that the Father gaue him, hath he
 23. giuen us, that we may be one; as the Fa-
 l verse 24. ther and he are one, he in us, and God in
 m 2 Cor. 5, 7 him; and where he is, ^l there shall we al-
 n Iohn 3, 2. so be to behold his glorie; though for
 the present we walke ^m by fayth, and not
 by sight; and it doeth ⁿ not yet appeare
 what we shall be. The consideration of
 which riches of his grace, may cause us to
 say with the Prophet, ^o *How great is his*
goodnes, and how great is his bewtie? And
 we may conclude with the last word of
 Moses the man of God, ^p *Blessed art thou*
O Israel: who is like unto thee, O people sa-
ved by the Lord, the shield of thine help, and
which is the sword of thy glorie? therefore
thyne enemies shall be in subjection to thee,
and thou shalt tread upon their high places.

CHAPTER XIII.

Of our communion with the holy Ghost.

ALTHOUGH the fellowship that we haue with the holy Ghost, (who is ^a one with the Father and the sonne,) ^a *1 Iohn 5, 7* may much be discerned, by that which is before spoken of God and of Christ: yet because the scripture speaketh many things of the work of Gods spirit in us, and particularly of the ^b *Communion of* ^b *2 Cor. 13,* the Holy Ghost with us; it will be for the ^{13.} good & comfort of the Saints, to consider the graces & benefits that do come unto them by this communion also in particular.

2. And this the rather, for that the Spirit is the Comforter, (that ^c other ^c *1 Ioh. 14, 16* Comforter or Advocate,) which the Fa- ^{παρκλησις} ther at Christs request doeth giue unto us, for to abide with us for ever, & cheare us in the absence of our Lord Iesus from us, who is gone unto his Father & ours) that we should not be left, as ^d orphans ^d *1 Ioh. 14, 18* on earth; destitute of help and comfort amidst our many trials and tribulations.

N 5

3. Very

3. Very great is the grace, and admirable the strength & consolation, which this Comforter giveth to the Saints; as the example of the Apostles themselves doeth confirme; who all the while that Christ was with them in this world, though he ceased not to teach & inform them, to comfort and embolden them, to reprove and blame them, as there was occasion: yet were they ^e weake & faint in sayth, fearfull of their enemies, forgetfull of Christs promises, without understanding of his mysteries, and overcarried many wayes with their owne infirmities. But when he had sent down upon them ^f the promise of his Father, and endued them with power from on high, ^g baptising them with the holy Ghost: then began they to speake with ^h other tongues, as the Spirit gaue them utterance, the wonderfull works of God; ⁱ shewed great boldnes in preaching the word, and with great power witnessed the resurrection of the Lord Iesus, and ^k manie signes & wonders were shewed by their hands, and they ceased not to teach and preach Iesus Christ amongst many

^e Mat. 16, 8
23. & 17, 20
& 20, 22, 24
25. and 26,
31, 40, 56.
mar. 16, 14.

^f Luke 24,
49.

^g Act. 1, 5.

^h Heb. 2, 4, 11

ⁱ Act. 4, 8, 13
19, 31, 33.

^k Act. 5, 12,
13, 41, 42.
and through-
out the whole
book.

many

many troubles; rejoycing that they were counted worthy to suffer rebuke for his name.

4. Neyther unto them alone was the holy ghost giuen, (though the abundance of his graces was powred most plentifully upon them;) but all that in those dayes, or before, or since, doe beleue in the Lord Iesus Christ, are sealed also with the same spirit of promise, and furnished in some measure with the gifts of the same. Which grace the Lord himselfe proclaymed in that last & great day of the Feast of Tabernacles, saying, *in* *Hee* *in* *verse 38.* *that beleeueth in me, as sayth the scripture, out of his belly shall flow rivers of water of life;* speaking this *n* of the Spirit, which *n* *verse 39.* they that beleeued in him should receiue; for if *o* any man haue not the Spirit of *o* *Rom. 8, 9.* Christ, the same is not his.

5. As there is but *p* one God & Fa- *p* *Eph. 4, 6, 5* ther of all, and one Lord Iesus Christ; so is there but one and *q* the same Spirit: *q* *1 Cor. 12,* although, for *r* the diversities of gifts, *4, 5, 6.* which that Spirit distributeth among the *r* *1 ver. 8--11.* Saints, the scripture sometime speaketh as of *s* *seuen* spirits, which are before the *s* *Rev. 1, 4.* throne

throne of God; (seuen being a full and perfect number, and signifying *Many*;) and these seuen Spirits be the *v* seuen hornes and seuen eyes, (that is, the manifold and absolute power and providence) of the Lamb Christ Iesus; of who it was prophesied, that *x* the spirit of the Lord should rest upon him; the spirit of wisdom, and understanding; the Spirit of counsel, & of strength; the spirit of knowledg, and of the feare of the Lord: of whom also it was witnessed, *y* God giveth him not the spirit by measure.

z Gen. 1, 2.
*p*sal. 33, 6.
a Job 26, 13.
b Luk. 11, 20
with mat. 12
 28.
c Psa. 104, 30

d Gen. 6, 3.
e 2 Pet. 2, 5.
f Job 22, 15,
 17.

6. The Spirit, as he was at first *z* creator of the world, with the Father and the Sonne; and *a* garnished the heauens; so is he still the *b* finger of God, that worketh effectually all his actions, *c* creating the creatures, and renewing the face of the earth. And generally as God speaketh unto men outwardly, by the ministry of his word: so sendeth he also inwardly, motions of his Spirit; against which many struggle, to their just judgement. In the old world *d* Gods spirit stroue in man, as his word was *e* preached by Noah; but they *f* sayd unto God, Depart

Depart from us; wherefore they were
 g wrinckled before the time, and the s *Iob 22, 16*
 flood was powred out upon their foun-
 dation. When Israel came out of Ægypt,
 the Lord sent before them h Moses Aa- h *Mis. 6, 4.*
 ron and Miriam; to guyd them outward-
 ly by kingdome priesthood and prophe-
 sie; he gaue them also i his good Spirit i *Neh. 9, 20.*
 to instruct them, & Iesus Christ his Son, k *Isa. 53, 9.*
 the k Angel of his face, or presence, saved *exod. 23, 20,*
 them: yet they both l envied Moses, and *21.*

Aaron the holy one of the Lord; and of- l *Psa. 106, 16*
 ten m provoked, grieved, and tempted m *Psal. 78,*
 God himselfe, and limited the Holy one 40, 41.
 of Israel; they rebelled and n vexed his n *Isa. 63, 10.*
 holy Spirit, (the Spirit of the Lord
 o which had given them rest;) there- o *verse 14.*

fore was he turned to be their eni-
 my, and fought against them. In these
 last dayes of the Gospell, we are also
 taught, how some that have tasted of the
 heavenly gift, and p were made partakers p *Hebr. 6, 4,*
 of the Holy Ghost; yet fall so away that 5, 6.

they cannot be renewed unto repen-
 tance. So that euen wicked men and re-
 probates, do often receiue q the gifts of q *Num 24, 2*
 the Spirit, whereby they do many great *math. 7, 22,*
 23,
 works

works, yet are not benefited hereby unto salvation: for they haue not the grace of God to sanctifie those gifts, and seale them up unto the day of redemption; therefore God taketh his holy Spirit from them, and sometyme sendeth his euill spirit in sted thereof, to vex them, as
 1 Sam. 16, therefore God taketh his holy Spirit
 14. p/al. 51, from them, and sometyme sendeth his
 11. euill spirit in sted thereof, to vex them, as
 1 Sam. 18, he did unto Saul; and this worthyly,
 10. seeing there are of these wretches, that
 1 Heb. 10, 29 do euen despise the Spirit of grace.

7. But the Saints elect of God, haue another manner communion with the Holy Ghost; for their help comfort and sanctification in this life, and assurance of life eternall. For, because they are
 Gal. 4, 6. sonnes, & God sendeth the Spirit of his sonne into their harts, which crieth Abba Father; so they are no more seruaunts but sonnes, & heys also of God through Christ, who hath obteyned of his Father this Comforter to abide with them
 1 Ioh. 14, 16 for ever, euen the Spirit of trueth whom
 17. the world cannot receiue, because it seeth him not, neyther knoweth him; but they know him, for he dwelleth with them, and shall be in them; their bodies are
 2 1 Cor. 6, 19 the Temples of the Holy Ghost.

8. The

8. The communion which the Saints haue with the Spirit, is in many particulars; and that from the beginning of their dayes, unto the ende. For Ieremiah ^a was sanctified and Iohn Baptist ^a *Ier. 1, 5.*
^b filled with the Holy Ghost, euen from ^b *Luke 1, 15.*
 their mothers wombs. And we all that are borne of God, haue our regeneration and new birth ^c of the Spirit: and accor- ^c *1oh. 3, 5.*
 ding to his mercy are saved, ^d by the ^d *Tit. 3, 5.*
 washing of the new birth, & the renew-
 ing of the Holy Ghost.

9. The word of God, which is the immortall seede whereby we are begotten, hath alwayes beene uttered, explyned, and understood, by means of this Spirit. David testifieth of himselfe, that ^e *the Spirit of the Lord* spake in him, and his word was in his tongue: our ^f *Saviour* Christ and his Apostles doe wit- ^f *act. 1, 16.*
 nesse, also the same concerning him; so the things that he spake, we must receiue as the sayings ^g *of the Holy Ghost.* The ^g *Heb. 3, 7.*
 like is to be minded for ^h *Isaias,* ⁱ *Michaias,* and all other Prophets, by whose ^h *act. 28, 25*
 hands the Lord ^k *testified* among his ⁱ *Mich. 3, 8.*
 people ^k *by his Spirit;* for Prophecie (as the ^k *Neh. 9, 36.*
 Apostle ^l *2. arch. 7, 12.*

1 2 Pet. 1, 21. Apostle ¹ sayth) came not in old time by
 the will of man ; but holy men of God
 spake , as they were moved by the *Holy*
 m Isa. 48, 16 *Ghost* ; the Lord Ichovah and ^m his spirit
 sent them. Yea Christ himselfe had the
 n Mat. 12, 18 *Spirit of God* put on him , that he might
 shewe judgement to the Gentils ; and was
 o Luke 4, 18 anoynted with ^o the *Spirit* , that he might
 a Act. 10, 38. preach the Gospell to the poore ; and un-
 to the Apostles whom he had chosen ,
 p Act. 1, 2. gaue he commandements *through* p the
 Holy *Ghost* , who also having received
 q 1 Cor. 2, 12 *the Spirit which is of God* , spake the
 things that were giuen them of him , not
 in the words , which mans wisdom
 r verse 13. taught , but which ^r the *Holy Ghost* did
 teach them : so preached they the Gospell
 unto the Saincts , ^s by the *Holy Ghost* sent
 s 1 Pet. 1, 12. downe from heauen .

10. Vnto this Gospell of salvation
 first preached by the Lord , & after con-
 firmed by them that heard him ; God
 f bare witnes both with signes and won-
 ders , and with diuers miracles and gifts
 of the *Holy Ghost*. For to one (as the A-
 postle sayth) ^t was giuen by the *Spirit* the
 t 1 Cor. 12, 8 word of wisdom ; to an other the word
 9, 10. &c. of

of knowledge, by the same spirit; to another faith, by the same spirit; to another, the gifts of healing, by the same spirit; to another the operations of great works; to another Propheſie; to another discerning of ſpirits; to another diuerſities of tongues; to another, the interpretations of tongues: and all theſe things wrought euen *the ſelfe ſame Spirit*, distributing to euerie man ſeverally as he would.

11. But theſe ſpirituall gifts, though they were powred out upon many; yet are they not, neyther ever were giuen unto all; as it is written, *v Are all doers of miracles? haue all the gifts of healing? do all ſpeake with tongues? doe all interpret?* *v 1 Cor. 12, 30.* Againe, to all that haue them, they are not ſeales of the adoption of Sons; for if men haue *propheſie, and know all ſecrets and all knowledge; if they haue all faith, ſo that they can remoue mountaynes, and haue not Loue, they are nothing. Yet is this y manifestation of the Spirit giuen to every man to profit with- *y 1 Cor. 12, 13.* all: and as the Apoſtles were Gods witneſſes concerning the things which they
O ſayd;

z *Act. 5, 32.* sayd, so *z* was *the Holy Ghost*, whom God gaue to them that obeyed him, the Spirit
 & *1 ioh. 5, 8.* was one *a* of the three witnesses on earth as the Apostle Iohn sayth.

12. As the Myserie of Christ was revealed *b* to his holy Apostles & Prophets by the Spirit, and they preached the
b Ephes. 3, 5. Gospell unto others, *c* by the Holy Ghost sent downe from heauen; and as the ordinarie permanent officers of the
c 1 Pet. 1, 12. Churches, are made Overseers *d* by the holy Ghost, to feed the Church of God: so by the hearing of Fayth preached, do
d Act. 20, 28. men *e* receiue the Spirit; which God openly shewed, when while Peter yet was
e Gal. 3, 2. speaking, *f* the Holy Ghost fell on all them which heard the word. And as
f Act. 10, 44. by the work of the Spirit, the word is received and beleewed; so is the same al-
g 1 Pet. 1, 22 so *g* obeyed, kept and reteyned, *h* through
h 2 tim. 3, 14 *the holy Ghost that dwelleth in us.* The Sacraments also haue by him their effects
 in us, as it is written, *i* by one Spirit are we
i 1 Cor. 12, 13 all baptised into one body whither Iewes or Greeks, whither bond or free, and haue bene
 all made to drink into one Spirit.

13. And having thus our new birth,
 calling

calling unto, and stablishing in the faith,
 by the work of the holy Ghost; we are
 further by him confirmed, comforted,
 emboldned, and assisted, in all our spi-
 rituall battels against Satan, this world,
 and our owne corruptions. For we are
 strengthened by Gods Spirit in the inner ^{s Eph. 3, 16.}
 man; and being armed with the word of
 God which is the sword of the Spirit, ^{Eph. 6, 17.}
 we stand fast; & though the enemy come
 like a flood, yet ^k *the Spirit of the Lord* ^{kl Is. 59, 19}
shall chase him away, as sayth the Prophet.
 And in rebuking the world, he useth
 great boldnes, convincing ^l them of sin, ^{l Joh. 16, 8,}
 of righteousness, and of judgement: so ^{9--11.}
 that Gods servants are full of power ^m by ^{m Mic. 3, 8.}
the Spirit of the Lord and of judgement,
 and of strength, to declare unto the peo-
 ple their transgression, and their sinne;
 an example whereof we may see in
 Saul; who being full of the Holy Ghost, ^{n Paul, Act. 13}
 set his eyes upon Elymas the sorcerer, ^{9, 10, 11.}
 and sayd; *O full of all subtilty, and all mis-
 chiefe, child of the Diuill; enemy of all righ-
 teousnes; wilt thou not cease to pervert the
 straight wayes of the Lord? Now therefore
 behold the hand of the Lord is upon thee, and*

thou shalt be blind, and not see the Sun for a season. And this courage the Sanctes haue euen before Princes and potentates

● 2 Chron. 24
20, 21.

of the earth; as may be seene in o Zechariah sonne of Ichojada, who being clothed with the Spirit, and rebuking the transgressions of the people, was therefore stoned with stones, at the command

p Luke 12,
31, 32.

dement of the king. For the p Holy Ghost teacheth them in that houre what they ought to say; wherefore they are to take no thought how or what to answer, but resting upon the ayd of Gods Spi-

q Ps. 119, 46

rit, do boldly say, *q I will speake of thy testimonies (Lord) before kings, and will not be ashamed.*

14. But in the Saincts themselues the Spirit is most mighty in operation for the subduing and sanctifying of their affections, and confirmation of their soules & spirits in the loue & favour of God. For whereas beforetime, some of them were fornicators, idolaters, theeues, couetous, extortioners, or giuen to other like vices: they are washed, they are sanctified, they are justified in the name of the Lord Iesus, and by the Spirit of God.

r 1 Cor. 6, 9,
10, 11.

And

And whereas while they were fleshly, (having not the Spirit, they walked after the flesh, and favoured the things thereof, and could not please God, but were subject unto death: now hee that rayſed up Chriſt from the Dead, doth alſo quicken their mortal bodies, & becauſe that his Spirit dwelleth in them; and ſo is fulfilled that which in figure God ſayd of old unto Iſrael; *Ye ſhall know that I am the Lord, when I have opened your graves, o my people, and brought you up out of your ſepulchres, and ſhall put my Spirit in you, and ye ſhall live.* Who then living in the Spirit, do alſo walk in the Spirit, and by it do mortify the deeds of the body; not fulfilling the luſts of the fleſh; which they have crucified, but bringing forth the fruits of the Spirit, which are love, joy, peace, long ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance; for when the Spirit is powred upon them from above; then the wildeſneſs becometh a fruitfull field, as ſayth the Prophet.

14. And God which hath promiſed to powre water upon the thirſtie, and

d Isa. 44, 3. floods upon the drie ground, to & powe
 his Spirit upon the seede of his Church,
 e Luk. 11, 13. and his blessing upon their buds; will
 not onely e giue the Holy Ghost to them
 that desire him; but also continew his
 gifts and graces for the assurance of their
 f Isa. 65, 23. harts; so that they shall not labour in
 vayne, nor bring forth in feare, because
 f they are the seede of the blessed of the
 Lord, and their buds with them. The
 g Rom. 5, 5. loue of God is g shed abroad in their
 harts, by the Holy Ghost which is giuen
 h Ephe. 4, 30. unto them, and by him h are they sealed
 unto the day of redemption; the same
 i Rom. 8, 16. spirit i beareth witnesse with their spirits
 that they are the sonnes of God; & here-
 k 1 Ioh. 4, 13. by they k know, that they dwell in God,
 and he in them, because he hath giuen
 them of his spirit, which is as a ¹ *pawne*,
 l ap. e. 6. or *earnest* in their hearts, whereby they
 2 cor. 1, 22. doe not onely behold the glorie of the
 m 2 Cor. 3, 18. Lord with open face, but are m changed
 into the same image, from glorie to glo-
 rie, as by the Spirit of the Lord. And this
 spirit which they haue received, is not
 the spirit of bondage to feare againe, (as
 n Ex. 19, 16. at the n giving of the Law, and looking
 o 34, 30. upon

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upon Moses face,) but is the spirit ° of ° Rom. 8, 15
 adoption of children, whereby they crye
 Abba Father, even the spirit of his sonne
 Christ, p which God hath sent into their p Gal. 4, 6.
 hearts, because they also are sonnes, and
 the q blessing of Abraham is come upon q Gal. 3, 14.
 them through Christ Iesus. So Gods
 good spirit r leadeth them unto the land r Ps. 143, 10.
 of righteousness, and this is a part of his
 covenant with the, that *his spirit which* Isa. 59, 21;
is upon them, and his words which he
 hath put in their mouth, shall not depart
 out of the mouth of them or their seed,
 or their seeds seed, for ever. Neyther wil
 hee hide his face any more from them,
because he hath powred out his spirit upon Exe. 39, 29
the house of Israell, as he hath promised by
 his Prophet. From all which proceedeth
 unto the saints unspeakable peace com-
 fort and joy, whch they find and feele,
 both at the receiving of the word, (as
 the Apostle sayth v *ye received the word in* vi Thes. 1, 6
much affliction, with joy of the holy ghost;)
 and in the obedience thereunto in the
 kingdome of God; which is x righteouf- x Rom. 14,
 nes, and peace, and joy in the Holy 17.
 Ghost.

16. Amongst other benefits which the spirit affordeth, this is one speciall, that it helpeth the saints infirmities in prayer; who els know not what to pray as they ought, but y the spirit it selfe maketh request for them, with sighs which cannot be expresse; & the request which he maketh is according to the will of God, who searcheth the harts, & knoweth what the meaning of the spirit is.

17. But that the Saints be not deceived, and led astray from the truth, by any motion, suggestion, vision, revelation, or other means whatsoever, as from the Spirit of the Lord; our Saviour hath given us a rule to discern the work of his Spirit, from the delusion of Satan; which is this, that his Spirit *z speaketh not of himselfe, but whatsoever he heareth he speaketh*: that he glorifieth Christ, for he receiveth of Christs, (and *a* all things that the Father hath are Christs,) and sheweth it unto Christians. Therefore is he the Spirit *b* of truth, and leadeth into all truth, because he teacheth nothing but according to the word of God, *c* *Ioh. 17, 17* which word is *c* truth: and by that word must

must all spirits be tried; by it may be discerned the Spirit of truth from the spirit of error: and Iosua though he were full of the spirit of wisdom; yet was charged of God to attend unto the booke of the Law, (for his direction,) to observe and doe, according to all that was written therein. d Dent. 34, 9
e Ios. 1, 7, 8

18. Finally, the spirit of God, hath generally in all things wrought much & mightily in and by the saints. With this was Bezaleel filled, in wisdom and in understanding, and in knowledge, and in all workmanship, to find out curious works for the Lords Tabernacle; with this were the seventy Ancients furnished for the government of Israel, & prophesied. With the wisdom of this Spirit, was Iosua full, after that Moses had put his hands upon him, and given him of his glory, when he ordeyned him to be his successor in the kingdom. f Exod. 31, 3, 4
g Num. 11, 25
h Dent. 34, 9
i Num. 27, 18, 20

And what should I speak of all the Judges, as of Othniel, of Gedeon, of Iephthah & of Samson, upon whom the spirit of the Lord came, clothed them, strengthened them, and prospered upon i Indg. 3, 10.
k חֲזַקָה jnd. 6, 34. & 11. 29. & 13, 25
& 14, 6, 19

O 5 them;

them; whereby they went boldly unto great battels, overcame their enemies, and rent the wilde beasts that roared upon them. The Prophets also and Apostles, were¹ caried & guyded by the Spirit, in their wayes words, and works; taught whom for to goe to, and from whom to refreyn; and had great intelligence of things^m for to come; and in every citie, theⁿ holy Ghost witnessed, such thinges as Gods wisdom saw good to revele. So that the help which the spirit ministreth to the Saints, is infinite and incomprehensible; and they may saye to the Lord with the Prophet,
o whither shall I goe from thy Spirit; for loe, the wisdom of God p powreth out her spirit unto them, and maketh them understand her words: this^q Oyntment they haue from him that is holy, and do know all things: through the power of the Holy Ghost they^r abound in hope; by the comfort of the Holy Ghost they, and the Churches of them are multiplied; and by him the^t offering up of the Gentils(by the ministry of the Gospel) is sanctified: and whatsoever good thing

is done among Gods people, is not by an Army nor strength, but v by the spirit v *Zach. 4, 6.* of the Lord of hosts, without which * no man can say, that Iesus is the Lord. *1 Cor. 12, 3.*

19. Thus are the saints of God, advanced to honour and dignitie, above all peoples on the earth; being themselves the y Temple of God, and having his spirit dwelling in them: injoying a most holy and happy communion, z with the Father, and with his sonne Iesus Christ, *ychap. 3, 16.* and with a the Holy Ghost; the grace & peace and comfort whereof, passeth all *z 1 Ioh. 1, 3.* understanding, & can no way be sufficiently expressed, by the tongue or pen of man. And this holy communion with his people God shewed of old by his prophet, in these gracious words, b *I am 6.* with you sayth the Lord of hosts with the c Word, by whom I covenanted with you c *Christ, 1oh. 1, 1.* when you came out of Egypt; and my Spirit remainning among you: Fear you not.

All thy workes praise thee, O Lord; and thy Saints
bless thee. *Psal. 145, 10.*

CHAPTER XIII.

How the foresayd communion and peace betweene God and his Saints, is sometimes interrupted by their finnes: what unrest and trouble, they then feele in themselves; and how their ancient peace is renewed.

BECAUSE there is a no man just in the earth, that doeth good and sinneth not; and whiles men dwell in these houses of clay, they be compassed about with their owne infirmities, tempted of their owne concupiscences, and beset with Devils, that alwayes lie in wayt to entrap & devour: it falleth out, that the saints of God are not onely assaulted, but oftentimes foyled by their enemies, and do fall into snares, and loathsome trespasses, whereby God is dishonoured, the Devil delighted, & their owne hearts wounded and distressed,

2. For our knowledge in this life is but ^b in part; so that through error and ignorance we oft do amisse; neyther can any man ^e understand or discern those errors. Our affections and lusts are not fully

^a ECC. 7, 21.
^b 1 Chron. 6, 36
^c 1 Cor. 13, 9
12.

^c Psa. 19, 12

fully subdued, but do yet d warre in our d *Iam. 4, 1.*
 members; the flesh e lusteth against the e *Gal. 5, 17.*
 spirit, and these f lusts fight against the f *1 Pet. 2, 11.*
 soule, and are as a g law in our members, g *Rom. 7, 23.*
 rebelling against the law of our minde,
 and captivating us to the law of sinne
 which is in our members. Our strength
 is infirme; & though we would do good, h *verse 18.*
 yet h finde we no means to performe it.
 Our enemy satan, is both subtile and
 strong, and seeketh dayly to circumvent
 us, and often prevaileth through our
 weaknes and unheedines, that in i many i *Iam. 3, 2.*
 things we sinne all, & no man can say, k *Prov. 20, 9.*
haue purified my hart, & am cleane from my
sinne.

3. Sometime the pleasures of the flesh
 do bewitch and drawe us into greivous
 offences; l drunkennes, m adultery, for- l *Gen. 9, 21.*
 nication, murder, and idolatrie it selfe; m *2 Sam. 11*
 sometime the blessings of God upon us, 4. *1 king. 11,*
 do make us proud, our n harts are lifted n *2 Chro. 32*
 up, we commit o vainglorious actions, 25.
 forgetting p our selues, and q God that o *1 Chro. 21*
 begate us, euen forsaking the Rock of 1, 2, &c.
 our salvation; sometime our affections p *1 sk. 15, 13*
 are so stirred, that we fall into intempe- 17.
 rance q *Deu. 32, 18*
 15,

12 Sam. 25, rance : both in word & work, not onely
 13, 21, 22, against men, but euen f God himfelfe;
 32, 32, 33, 34 sometime feares, doubts, dangers, threat-
 2 chro. 16, 10 nings, & afflictions, do t daunt and dif-
 33. aſ. 7. 9 courage us, making the hart to faint, the
 gen. 49, 7. tongue to deny v & forſwear the trueth,
 1 jona. 4, 1, 4 the hands x to work impietie, our faith
 9, &c. to quaile, that we forſake Chriſt and
 1 Exo. 14, 10. y flee away. Yea Gods children haue in
 1 ſa. 7, 2. mat. error and blinde zeale, persecuted the
 14, 30, 31. trueth and professors thereof, euen kil-
 v Mat. 26, 70 led Chriſt himfelfe, and crucified the
 72, 74. Lord of Glory; as the example of z Saul
 x Ex. 32, 2, 4 and ſondrie other elect Iſraelites doth
 22, 23, &c. manifelt. Theſe and many like gteevous
 y Mat. 26, ſinnes do the Saints ſometimes fall in-
 36. to through their infirmities, (God with-
 z Aſ. 9, 1. drawing his hand, and leaving them to
 &c. & aſ. themſelues,) beſides their ignorances
 2, 22, 23, 29 and defaults which multiplie dayly: ſo
 36, 38, 39. as they ſurmount in number a the hayres
 3 Pſa. 40, 12 of their heads. And many times ſuch
 b As the for- men lye ſleeping in their ſins b long, for-
 mer examples getting themſelues in their voluptuous
 of the Patri- delights; till God awakeneth them of his
 archs ſhew. grace, leaſt they ſhould ſleepe t the death,
 and periſh for ever.

4. He awakeneth us sometime by the sound of ^e his word, knocking at the door of our hearts; and by his ^d spirit wherewith he ^e striveth in us: sometime by ^f corrections & punishments for our misdeeds inflicted upon our bodies; sometime by ^g striking our consciences with dread, dismay and terrour for our sinnes, and withdrawing the cheerefull light of his countenance from us, so as we feele not the joy of his spirit, neyther haue peace in our selues; but the comfortable communion between his Majestie & us, seemeth quite to be disanulled and broken.

5. For he withdraweth his face and favour from us, ^h kindleth his anger against us, and counteth us as his enemies, the horror of his wrath is as fire sent from above into our bones; the curse ⁱ written in the law, is powred upon us, and is as the arrowes of the Almighty, the venom whereof drinketh up our spirit. He ^k setteth our iniquities before himselfe, and our secret sinnes in the light of his countenance; he setteth them also in our own sight, and our sinne is ^l before us continually;

c 2 Sam. 12,

1--7--13.

ab. 2, 37.

d Neh. 9, 10.

e Gen. 6, 3.

f Job 33, 16,

17, 18. &c.

g ana 1, 17.

and 2, 1, 2,

&c.

h 2 Sam. 24.

10. psal. 38, 3.

8, 10.

i Dan. 9, 11.

k Psal. 90, 8

l Psal. 51, 3.

m Lam. 1, 14 nually ; with his hand m he bindeth the
 yoke of our transgressions, & with them
 being wrapped and layd upon our neck,
 n Job. 13, 26 he maketh our strength to fayle; n bitter
 things doeth he write against us, and
 make us to inherit the iniquities of our
 o Psal. 38, 3, youth ; so as there is o nothing sound in
 5, 7. our flesh because of his anger; neither is
 there rest in our bones because of our
 sinne : our wounds stinke and are cor-
 rupt, our reynes are full of burning, our
 p Psal. 22, 14. heart is p as waxe, it melteth in the mids
 of our bowels; our bones are parched
 q Psal. 102, 3. q like an hearth, and our r moysture is
 r Psal. 32, 4 turned to a summers drowth, so heavy is
 his hand upon us night and day. Then
 s Ifa. 39, 11, crie we out for grief of heart, we s rore
 12. like beares, and mourne like doves; loo-
 king for judgment, but there is none; for
 salvation, but it is farre from us; because
 our trespasses are many both before him
 and our selues, for which his terrors do
 t Job. 7, 18. fight against us, he visiteth us t everie
 morning, and tryeth us everie moment;
 setteth us as a marke against him, so that
 we are a burden to our selues. Also
 when we crie & shout, v he shutteth out
 our

our prayer, and is euen ^x angrie against ^x Psa. 80, 4.
 it; because our y iniquities haue separated
 betweene us and him, & our sinnes haue ^y Ilsa. 59, 2.
 hid his face from us, that he will not
 heare; so lothsome are our trespasses un-
 to him, so venemous to our selues is the
 biting of those fierie serpents.

6. Then are we left comfortlesse &
 desolate, cast down in our selues, our
 soule powred out upon us, & our sal- ^z Job 30, 15,
 uation passed away as a clowd; we are ^{16.}
 kept out of the paradise of God with the
 terror of his law and judgements; as with
 the ^a blade of the Cherubims brandish- ^a Gen. 3, 24.
 ing sword; we are layd ^b in the lowest
 pit, in darknes, in the deepe; where ^b Psa. 88, 6
 Gods indignation lieth upon us, and we ^{7.}
 are vexed with all his waues. we are a
 reproch to wicked men, who because
 of our misdeeds do ^c blaspheme: we are ^c 2 Sam. 12,
 a scorne to the Diuils, who insult at our ^{14.}
 sinnes, cease not to accuse us before
 God day and night, and hope to haue ^d Rev. 12, 10
 us in the end a prey to their teeth. Our
^e lovers & our friends stand a side from ^e Ps. 3, 11.
 our plague, and our kinsmen stand far
 off. They that should guide and direct

f Song. 3, 3.

o 1, 7.

g Ps. 89, 26.

h Job. 9, 27,
28.

i Job 10, 6.

k ch. 13, 24.

l Lam. 3, 17,
18.

m Job 3, 20.

n ch. 30, 31.

o Job 19, 28.

p Iohn 3, 9.

us to Christ, in stead of good counsel do often f smite and wound us, persecuting them whom God hath smitten, g & adding to their sorrowes whom he hath wounded. The worm of our own conscience continually biteth us, so as when we would h forget our complaint, and comfort our selues; then are we affrayd of all our sorrowes, knowing that God will not judge us innocent, who i inquireth of our iniquitie & sercheth out our sinne; yet k hideth his face, and reputeth us for his enemies. Thus our soule^l is farre off from peace, we haue forgotten prosperity, saying, Our strength and our hope is perished from the Lord; and m wherefore is the light given to them that are in miserie, and life unto them that haue heavy harts: for our harp is turned to mourning, n & our organs, into the voice of them that weepe.

7. But the o roote of the word which is found in us, and the p seede of God which remayneth in us; stirreth up the spark of faith, and suffreth it not to dye in these distresses. It bringeth to minde Gods ancient mercies, his faith confirmed

med, & loue sealed towards us in Christ;
 it telleth us, where sinne aboundeth,
 & grace doth abound much more. Then ^{q Rom. 5, 20}
 remembring our song in the night, com-
 muning with our owne hart, & our spi-
 rit serching diligently, we say, ^{1 Psa. 77, 6,}
Lord absent himselfe for ever? and will he ^{7, 8.}
shew no more fauour? Is his mercy cleane
gone for ever? doth his promise fayl for ever-
more? hath God forgotten to be mercifull?
hath he shut up his tender mercies in desple-
sure? we haue sinned, what shall we do ^{1 Iob. 7, 10.}
unto thee, o thou preseruer of men? If
thou streightly markest iniquities, Lord ^{1 Psa. 130,}
who shall stand? surely then the v moun- ^{3, 4.}
tain would fall and come to nought, &
the rock would be removed from his
place; neyther shall any that liueth be ^{v Iob 14, 18}
justified in thy sight. But mercy is with
thee, that thou mayst be feared. And ^{1 Psa. 143, 2.}
now Lord thou art our y Father; we are y ^{1 Isa. 64, 8,}
the clay, and thou art the potter, we all ^{9.}
are the work of thine hands; be not an-
gry o Lord aboue measure, neyther re-
member iniquitie for ever; purge thou
us with hyssope and we shall be cleane,
z wash us and we shall be whiter then ^{z Psa. 51, 7, 8}

snow; make us to heare joy and gladnes,
 that the bones which thou hast broken
 a *Psal. 80, 3.* may rejoyce, a turne us againe o God of
 7, 19. hosts, and cause thy face to shine that we
 may be saved.

8. When thus we shall submit our
 selues under the mighty hand of God,
 & drawing waters from the well of our
 b *1 Sam. 7.* harts, b shall power them out before the
 6. *lam. 2, 19* Lord: when we shall confesse our iniqui-
 ties, and in faith ask mercy at his hands,
 c *Psal. 42, 1.* hanging and thirsting after his righte-
 ousnes, and c braying for it as the hinde
 for the rivers of waters: the Lord will
 d *Den. 32, 36* repent towards his servants, when he
 seeth that their power is gone; he will
 e *Isa. 44, 3.* c powre water upon the thirstie, & floods
 upon the drie ground; and will say unto
 f *Isa 41, 10.* us, f Feare not for I am with you; be not
 afrayd, for I am your God, I will
 strengthen you and help you and susteyn
 you with the right hand of my justice;
 g *Isa. 1, 18.* though g your sinnes were as crimson,
 they shall be made white as snow, though
 they were redde like scarlet, they shall
 be as wool: for a litle while I haue
 forsaken you, h but with great com-
 passion

passion will I gather you; for a moment in anger I hidde my face from you for a litle season, but with everlasting mercy haue I had cōpassion on you, sayth the Lord your redeemer. Then shall wee see in the black cloude of our tribulations, the bow of the Lord, euen himselfe will appear with the raynbow about his throne, the token of his covenant of grace, which he remembreth; & as he sware, that the waters of Noah should no more goe over the earth, so sweareth he not to be angrie with us, nor rebuke us; though the mountaines remoue, and the hils fall downe, yet his mercie shall not departe from us, nor the covenant of his peace fall away.

97. Thus God which had wounded us, bindeth us up after two dayes [troubles] he reviveth us, in the third day he rayseth us up, and we liue in his sight; he healeth our broken hearts, & bindeth up our sores. For Christ our mediator, that Angel of the Covenant, hath asked for us mercy of God his Father, who was so long displeased with us, and
o the

hisa. 54, 7,

8.

i Gm. 9, 13,

14.

k Exr. 1, 28

vto. 4, 3.

Ilsa. 49, 10

n Hos. 6, 3

2. 12, 13.

n Ps. 147, 3

o the Lord hath answered him with good
 and comfortable words; this man is un-
 to us, as p an hiding place fro the wind,
 and as a secret from the tempest, as rivers
 of waters in a drie place, and as the sha-
 dowe of a great rock in a wearie land.
 And though our barke hath been tossed
 in the sea of afflictions, where Christ
 himselfe seemed q to us a spright, and
 made us afrayd; yet now his gracious
 voyce doeth comfort us, & his presence
 ceaseth all wind and tempest. It is he,
 euen he that r putteth away our iniqui-
 ties for his owne sake, and remembreth
 not our sinnes; but restoreth to us the
 joy of his salvation, giveth us t bewtie
 for ashes, the oyle of joy for mourning,
 the garment of gladnes for the spirit of
 heavines; so that v our youth is renewed,
 and we lift up the winges as the eagles;
 our x flesh is as fresh as a childs; strength
 is y increased in our soules; and being
 now as widowes divorced z from our
 sinnes, delivered from that law; and re-
 turned to our Fathers house, like a the
 Priests daughters we eate of our fathers
 bread, as we did in our youth; we shall
 feele

feele no ^b more hunger, nor thirst, ney- ^b Isa 49.10.
ther shall the heate smite on us, nor the
sun; God wipeth ^c all teares from our ^c Rev. 21.4.
eyes, there is no more death, nor sorrow,
nor crying, nor payn; for the first things
are passed.

10. Having thus after long seeking
^d found him whom our soule loveth, we ^d Song 1, 1,
take hold upon him, and leaue him not, ^{2, 3, 4.}
till we haue brought him home unto us;
and after this nights ^e wrastring with the ^e Gen. 32, 24
Angell, we will not let him go, untill he ^{&c.}
blesse us, and giue unto weake Iacob
the new name of Israel; for that by strong
fayth we haue power with God, & pre-
vaile; ^f having wept & prayed unto him. ^f Hos. 12, 3,
And now he putteth in our mouth ^g a ^{4.}
new song of praise unto our God; our ^g Psal. 40, 3,
tongues sing joyfully of his justice, and ^{&c.} ^{103, 1, 2, 3.}
our soules doe blesse him, which hath
pardoned all our iniquities, healed all
our infirmities, redeemed our life from
the pitte, and crowned us with mercy &
compassions. And because we belecue,
therefore we speake and say, ^h We shall ^h Psal. 118,
not dye but live, and declare the Works of the ^{17, 18.}
Lord; the Lord hath chastened us sore, but

bath not delivered us to death. Wherefore after our agonies & conflicts with death, terrors within, and feares round about: we repose in Christ our redeemer, who hath taken away our finnes, vanquish't all our foes, put Satan to flight, renewed our peace, and quieted our consciences: *i Psal. 116, 7* and then we rejoyce and say, *i My soule returne unto thy rest, for the Lord hath been bountifull unto thee.*

i i. Then giveth he us to see, how in all these troubles and torments we have most neere communion with Christ, and are by them made conformable unto him; for he was wounded for *k* our transgressions, he was broken for our iniquities, innumerable *l* troubles compassed him, the finnes of the elect, which by imputation were his, tooke such hold upon him, that he was not able to look up; for the Lord *m* layd upon him the iniquitie of us all; though he had done no wickednes, neyther was any deceit in his mouth, yet the Lord would break him & make him subject to infirmities, so that he felt *n* terrour and anguish, and heavines in his soule enē unto the death;

his

his sweate in his agonie was like o drops ^{o Luke 22,}
 of blood, trickling down to the ground, ^{44.}
 and his cry unto his God was, ^{p Why hast}
thou forsaken me? And we in our affli- ^{p Marke 15,}
 ctions doe but drinke of his cup, and are ^{34.}
 baptised but with his baptisme; that af-
 ter we haue suffred with him, we may al-
 so reigne with him, and by many tribula-
 tions q must we enter into his kingdom. ^{q Act. 14, 22}
 And he that was thus smitten of God, &
 humbled euen to the death; thus trou-
 bled in soule, and left of his Father for
 a season; found an yssue out of all tenta-
 tions, not for himselfe alone, but for us
 whose suretie he was; who therefore
 haue this hope for an anker to our
 soules, that as we now suffer with him, so
 shall we also reigne with him, notwith-
 standing that for the present we are
 brought into the dust of death.

12. After this, admiring the mercies
 of our God; and the unsearchable depth
 of his counsels, who worketh and turn-
 eth all things, euen our owne sinnes un-
 to our good; who leadeth us in such
 wayes & wildernesses, where fyrie & ser-
 pents and scorpions are, and drought ^{p Dent. 8, 15}
 P s without

without water; which maketh us follow
 f *Psal.* 77, 19 him when his way is in the sea, and his
 pathes in the great waters, and his foot-
 steps are not known; in all which dan-
 gers he defendeth us, and afterwards
 bringeth us into his rest: we say the Lord
 dwelleth in a dark cloud, Verily thou
 o God hidest thy selfe, o God the savi-
 our of Israel; how unsearchable are thy
 judgements, and thy wayes past finding
 out? Then minding our frail estate in
 x *Rom.* 7. 14 this flesh, how we are sold under sinne,
 15--18. and do trespasse against God every day,
 and cannot do the good that we would:
 we abase our homes unto the dust, & by
 repentance do dye dayly, washing Christs
 feete with our teares, knowing that not-
 withstanding the communion that wee
 haue with him here by faith, yet are we
 but strangers and pilgrims on earth, and
 y 2 *Cor.* 5, 6 whiles we are y at home in the body, we
 are absent from the Lord; whiles our
 z *Job* 14, 22. flesh is upon us we shall be sorowfull;
 and whiles our soule is in us, it shall
 a *Isa.* 35, 3. mourn. Therefore strengthening our
 hebr. 12, 12, weak hands and comforting our feeble
 13. knees, we make streight steps unto our
 secte

feete, being carefull and circumspect
 least Satan further circumvent us, seeke-
 ing to make an end of our salvation with
 b feare & trembling, giving all diligence b Phil. 2, 12.
 c to joyn vertue with our faith, and to c 2 Pet. 1, 5.
 make our calling and election sure; for 10.
 behold d the righteous haue [for their d Pro. 11, 31
 sinnes] recompence in the earth and are 1 Pet. 4, 18.
 scarcely saved, where then shall the un-
 godly and synner appear? but we which
 beleue in Christ, expect with patience
 our full redemption, and as we haue e Psal. 55, 22
 f cast our burden on the Lord, and f co- f Psal. 10, 14
 mitted our poore selues unto him; so we
 are perswaded g that he is able to keepe g 2 Tim. 1, 12
 that which is committed unto him against
 that day, euen to h keepe us that we fall h Iude v. 24
 not, and to present us faultles before the
 presence of his glory with joy; where we
 shall alwayes behold his face, and being
 quite freed from our sinnes, and from all
 possibilitie of ever synning more; shall
 perpetually serue and honour him, with
 his Angels at his right hand, where
 pleasures are for evermore. i Psal. 16, 11

*He that walketh in darknes, and hath no light, let
 him trust in the name of the Lord, and stay upon his
 God. 1/a. 50. 10.*

CHAPTER XV.

*Of the communion that the Saintes haue
in this life with Angels.*

THE name of *Angel*, which is in English a *Messenger*, is in the scriptures attributed, 1 to our Lord Christ; 2 to the spirituall creatures in heauen; 3 and to some certaine men on earth, imployed in the message and service of God.

2. Christ, is the Angel whom God
sent to bring Israel out of Egypt, in
whome Gods name is, and is therefore
called the *Angell* of his face or presence;
euen the *Face of God* it selfe; the *Angel of the Covenant*, whom the Israelites
desired; the Angel that delivered Iacob from all euill; the Angel that dwelt
in the bush, whiles it burned & was not
consumed; who was the God of Abraham Isaak, and Iacob; the Angel Iehovah, who emboldned Gedeon to bat-
tel against the Madianits, and was with
him in the same; the Angel with the golden censer that giveth many odours to
the

2 NUM. 20, 16
1 COR. 10, 9.
b EXOD. 23,
20, 21.
c ISA. 63, 9.
d EXO. 34, 14
e MAL. 3, 1.
f GEN. 48, 16
781 Gael a
Redeemer, the
title of Christ.
g DEN. 33, 16
exo. 3, 2, 6.
h JUDG. 6, 12
14, 16. &c.
i REV. 8, 3, 4

the prayers of all Saints, and out of whose hand the odours with the prayers goe up before God in his throne. He is no created Angel, but the ^k creator of ^k Colos. 1, 16 Angels, and all other thinges in heaven ^{inde verse 9} and earth; therefore is he the ^l *Archangel*, the ^m head of all principallitie and ^m Col. 2, 10 power, the ⁿ first of the chief Princes, ⁿ Dan. 10, 13 euen ^o *Michael* our prince, whom ^p all ^o Rev. 12, 7 the Angels of God do worship. Of him ^{dan. 10, 21.} and our communion with him is before ^p Heb. 1, 6, spoken.

3. The ministers of God, though men on the earth, yet for the service wherein they be imployed are called *Angels* or *messengers*. Such were the priests in the tyme of the Law, as Malachie ^q intitleth them; such was ^r Iohn Baptist; and such are Christs ordinarie ministers the ^f *Angels of the Churches*. Of whom it ^q Mal. 2, 7. ^r Mat. 11, 10. ^f Rev. 1, 20. ^o 2, 1, &c. and often in that booke. remaineth to be spoken elsewhere.

4. The blessed spirits which are about the throne of God, where ^t thousand thousands minister unto him, and ten thousand thousands stand before him; these heauenly creatures being often sent forth into this world on Gods message

message, are therefore most properly & usually called *Angels*. Of them do we

v 2 Sam. 14, treat in this place. These are v wise and
20. x excell in strength, and in all ready and
x Ps. 103, 20 swift performance of the will of God;
y Col. 1, 16. They are y Thrones; Dominions, prin-
2 Dan. 10, 13 cipalities, & powers, they are the z chief
princes aboue all the princes of the
a Psal. 8, 9. earth; and the title of a Gods is given
e 97, 7. unto them: God imparteth b to them his
with heb. 1, 6 counsels, and useth their ministerie in the
e 2, 6, 7. government of the world.
b 1 King. 22,
19, 20. Zach.
1, 10, 11. & c

e Chap. 4,
sist. 3.
d Col. 2, 10.
e 1, 18.
e 1 Tim. 5,
21.
f hebr. 1, 7.

7. These heauenly creatures, are parties in the communion of the Saints, as is c before touched; for they & we haue all one head, d which is Christ, and are all e elect to be partakers of the glorie of God for ever. But because they are f spirits, and haue not flesh and blood as we; therefore the fellowship betweene them and us is spirituall, to be learned out of the scriptures, and discerned by fayth, not by eye-sight. Again God hath in ages past, before the incarnation of Christ, more imployed them outwardly in revealing his will unto men, then in these last dayes he doeth; since he hath
opened

opened unto us the whole myserie of his counsell, g by his sonne. Yet as at the g *Heb. 1, 1.* giving of the Law, when the Lord came from mount Sinai, and rose up from Seir unto his people; he came with h ten h *Deut. 33, 2* thousands of the Saints: so in the time of the Gospell, when his feete stood on the mount of Oliues, the Lord our God came, and i all the Saints with him, to i *Zech. 14, 4* doe him worship k & minister unto him; k *Mar. 1, 12* to guard l his throne and church; and to l *Rev. 5, 11* be sent forth in ministerie m for their m *Heb. 1, 14* sakes, which shall be heyres of salvation.

6. Sometimes the Angels appeared in visible formes of n men, and for a n *Gen. 19, 2* while so conversed with men, eating and *Ec. and 19,* drinking, and talking familiarly of the *1, Ec. Heb. 13, 2.* matters whereabout they were sent; as in the historie of Abraham and Lot is to be seene. Sometimes they appeared in more glorious shapes, like o winged o *Isa. 6, 2, 6,* creatures, and so would treat with men *7. dan. 8, 15,* about their affayres vocally: but their ce- *17. Ec. 9, 21* lestiall majestie, then much daunted the *22.* sonns of Adam. Sometimes they appeared, p but spake not; and againe some- p *Gen. 28, 12* time they spake, q when no mention is q *Act. 8, 26.* made

made of their appearing.

7. The causes also and effects of their appearing, were many and weightie :

For by them Abraham was told of the ^r birth of Isaak; and the destruction of Sodom; Manoah and his wife, of ^s the birth of Samson; Zecharie, of the ^t birth of Iohn Baptist; Mary, ^v of the conception, and the shepheards, ^x of the birth of our Lord Christ; the women ^y of his resurrection; and the Apostles, ^z of his second comming at the last day.

By them Zecharie was ^a certified of the restauration of Ierusalem; Daniel ^b was informed of the state of the Church from his time to Christ; and Iohn, of the ^c estate thereof, from his dayes, to the worlds ende. By them, Lot ^d was delivered from the burning of Sodom; Shadrach, Meshach, and Abednego, ^e from the fyrie-fornace; Daniel, ^f from the Lyons mouthes; and Peter, ^g out of Herods prison.

By them, Abrahams servant, was ^h guided

h guided in his journey ; Philip , was h *Gm. 24, 7*
 directed to goe i and preach to the Eu- 40.
 nuch ; Paul k to the Macedonians ; Iaa- i *Aff. 8, 26,*
 kob , was encouraged l in his going to- 29.
 ward , and returning from Mesopota- k *cha. 16, 9,*
 mia ; Eliah , was m refreshed with l *Gm. 28, 12*
 foode in his flight from Iezebel ; Io- *Ch. 32, 1, 2,*
 seph n was counsell'd to flee with i *11, 24.*
 Christ , from Herods persecution ; and m i *King. 19*
 Paul o was comforted against perill of 5, 6, 7.
 shipwrack. n *Mat. 2, 13,*
o Aff. 27, 23

23 Their ministerie was used at p the 24.
 giving of the fyrie law on mount Si- p *Gal. 3, 19.*
 nai y their melodie was heard at the *Aff. 7, 53.*
 q birth of the Lamb , that reighneth on q *Luk. 2, 13,*
 mount Sion ; and they still sing loud r *14. 10, 17*
 his praises about Gods throne ; and they shall r *Rev. 5, 11,*
 be the harvest men to s reape the earth & 12.
 to sever the bad from among the just , at f *Mat. 13, 39*
 the end of this world. 40. *Ch. 24, 31*

8. They are Gods powerfull instru- t *Psa. 78, 49*
 ments as for smiting t the wicked with t *Aff. 12, 23.*
 fore diseases ; so for the help and healing
 of our sicknesses , when it pleaseth God
 so to imploy them : as appeareth by that
 famous miracle , often wrought in the
 poole at Ierusalem , whose waters were
 at

at certaine times troubled by an Angel; after which stirring, who so first stepped in, was made whole of whatsoever disease he had. In memory of which heavenly grace, the place was caled *v* Bethesda, that is the house of bountifulnes or mercy.

9. And although now a dayes they appeare not visibly, nor afford us such outward help: yet are these heavenly messengers, still secretly employed for the safeguard and benefit of the Saints. For who so dwelleth in the secret of the Most high, and lodgeth in the shadow of the Almighty; over him (as the *x* Psalmist sayth,) God giveth his Angels charge to keepe him in all his wayes: yea euen unto little children doth there care extend, and as the embroydred *z* Cherubims environed the Tabernacle, so doe those heavenly soldiers compasse and guard Gods true tabernacle the Church. And whereas we are in danger two manner wise, 1 by our owne infirmitie, 2 and our enemies might and subtiltie: these *a* watchmen and guardians *b* of our salvation, do succour us in both. For as the mother

v Job. 5, 2, 4.

Q 6.

x Ps. 91, 1.
z 11.

y Mat. 18, 10

z Exo. 26, 1.

a Dan. 4, 14.

b H. b. 1, 14.

mother, carieth in her armes the child which cannot well go; so these do c bear c *Psal. 91, 12* us up in their hands, that we hurtenot our foot against a stone; & when we are besieged by our foes, these d pitch round d *Psal. 34, 7.* about us, and deliver us; being as a bulwark betwixt the fiends, euen all our enemies, and us. So that if God gaue us to see with the eye, as we are taught to beleue by faith; we might behold with Elishaes fervant e the mountaines to be e *2 King. 6,* full of horses and charets of fyre round *17.* about us: and would say with Iaakob, f *This is Gods host.* Neither do they onely f *Gen. 32, 1,* saue us from peril; but as heauenly war- *2.* rious that excel in strength, they g fight g *Dan. 10, 20* against our enemies, pursuing and h scat- h *Psal. 35, 1,* tering them, as chaff before the winde; *5, 6.* like as at Hezekiahs prayer, i an Angel i *Isa. 37, 21,* came and killed *185* thousand of his *22---36.* foes. And as they attend upon us in our life, so do they also at our death; being sent to fetch our flitting soules, and cary them into k Abrahams bosome, in the k *Ln. 16, 22* Paradise of God.

10. These things as those blessed spi- *1106 1, 6. &* rits the l sonnes of God, do at the com- *38, 7.* mandement

mandement of their heavenly father,
 m Psal. 103, m readily and cheerfully, for his elect: so
 20. mat. 6, 10 also are they beholders of our wayes and
 conversation, and affected (after their
 spirituall manner) with the things they
 see in us. For they are, euen the thousand
 n Rev. 5, 11, thousands of them, as about Gods throne,
 12. so about the four living creatures and the
 24 Elders, together with them magni-
 fying Christ the killed Lamb, & prostrate
 o chap. 7, 11 on their faces do worship God, o & giue
 12. glory unto him for evermore. Into the
 celestial mysteries reveled by the Gospel,
 they haue a p desire to looke; because
 p 1 Pet. 1, 12. God hath by his church: q made known
 q Eph. 3, 10. his manifold wisdom unto them. Lo-
 ving also they are, glad and desirous of
 our good; as appeareth by their glorify-
 ing of the Lamb that was killed for us,
 not for them; and by the joy which they
 haue, when any one of us converteth
 r Luke 15, 7 from our sinnes; as Christ r hath shewed.
 10. Witneses they are with the Lord, of the
 charges and contestations layd upon us,
 for the observing of our duties; as by
 s 1 Tim. 5, 21 the Apostles words to Timothee, we be
 taught. wherefore we ought holily;
 righteously,

righteously, and soberly to cary our
selues, in al our actions; seing we are a
spectacle to those heauenly *Flames*; & are ^{t Ps. 104, 4.}
come to the great assemblie of innume- ^{v Heb. 12, 22}
rable of them: yea the Apostle seemeth
to require of ^x women modest and sub- ^{x I Cor. 11,}
missiue attire, in respect of them. ^{10.}

11. All this notwithstanding, we must
take heede, both of superstition, & cu-
riosity about them; for we are forbidden
of God the ^y religion or worship of An- ^{v Colos. 2, 18}
gels: which when Iohn for the revelati-
ons shewed him would haue done, the
Angel refused, & sayd, ^z See thou do it not. ^{z Rev. 22, 8}
If therefore we haue need of succour let ^{9.}
us pray unto ^a our Father, & he can send
us legions of them; and if we would ^{a Mat. 26, 53}
giue thanks for their help, and offer a sa-
crifice, themselves ^b haue taught us to ^{b Ind. 13, 16}
offer it to the Lord, whose seruants they
are, euen ^c fellow seruants with us, though ^{c Rev. 22, 9}
much more excellent, able, & obedient.
He it is, that sendeth them forth, for our
sakes, which are heyres of saluation,
hee also will change this our corru-
ptible estate, and cloth us with im-
mortalitie, and make us ^d equal to those ^{d Luk. 20, 36}

e Zeck. 3, 7.

holie Angels, and giue us as a place among them: whose communion at that day we shall fully enjoy, together with them serving our God, and lauding his Majestie, in his owne blessed presence for ever.

*The Angell of t'he Lord pitcheth round about them
that feare him, & delivereth them. Psal 34, 7.*

CHAPTER XVI.

How the Saints on earth are called to a holy communion among themselves.

GOD who hath chosen and called us in Christ from this world, and fellowship of all wicked ones therein, to be his, and to serue him: hath further required at our hands, that we which are called, should not liue alone, or asunder by our selues, but joyne together, and so entertaine and nourish a loving and holy Communion one with another, in the unitie of the fayth & spirit, by the bond
of

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of peace. For man is made a sociable creature: and when he was in his perfection, God saw & sayd, it was ^a not good ^{Gen. 2, 18.} for him to be alone, and therefore made him a help meete for him: but after, when we were corrupted, there was much more neede of fellowship one with another for our mutuall help and comfort. And many are the benefits which we reap hereby; euen as on the contrarie, the evils, dangers, and discomforts, which arise for want hereof, are moe then can be told.

2. When God had brought his people out of Egypt, to lead them into Canaan; whiles thither they were traveyling, euen in the wildernes caused he a *Tent* to be made, for himself ^b to dwel among the, ^{b Exod. 25, 8} and in mids of their tents; which when it was perfected, he tooke possession of, ^c filled and sanctified it with his glorie; ^{c Exo. 40, 34} comanded also the people; ^d thither for to bring their services & other sacrifices; ^{d Lev. 1, 3.} ^e promised there ^e to meete with them, to ^{e Exo. 29, 42} speak there unto them; whereupon that place was called the *Tent* (or *Tabernacle*) ^{43.} ^f off *meeting* or *congregation*. And where- ^{f Gen. 42, 41.} ^{אהל מועד}

Q 4

as

as this Sanctuarie was flitting and moue-
 g Num. 4, 4 able; not onely in the g wildernes; but
 and 10, 7. also in h the land of Canaan: therefore
 &c. h Ios. 5, 10, God gaue Israel a charge by Moses, that
 & 18, 1. they should seeke i the place which he
 1 Chron. 15, 1. should choose out of all their tribes, to
 i Dent. 12, 5 put his Name there, and there to dwell;
 6. that thither they should come, to sacri-
 kverse 12, 13 fice, and rejoyce before the Lord; them-
 14. selues, k their children, & their servants;
 i Dent. 16, 2, there to keepe l their solemne feasts; and
 11, 15, 16. take heede they offred not in any other
 place. For he had told them, whosoever,
 Israelite or stranger sojourning among
 them, that resorted not to this Taber-
 nacle with his oblations, but sacrificed
 other where, either within or without
 the host, that man should be reputed m as
 m Lev. 17, 3 if he had shed blood, or offred unto di-
 4, 7, 8, 9. vils; and was to be cut off from among
 his people. This tent, (together with the
 n 2 Chro. 2, 4 Temple, which for like n holy use, suc-
 ceeded the same, was a figure of the
 church or congregation of Christians, a-
 mongst whom God hath placed his o ta-
 bernacle, to dwell as their God with
 o Rev. 21, 3. them, and they to be his people, euen his
 28. p house

phouse and habitation; & should therefore gather themselves together in his name, to keepe their spirituall feasts, not withdrawing from, nor leaving the mutuall assembling or fellowship that they haue among themselves; for who so repayreth not to the Church the true Ierusalem, of all the families of the earth, there to keepe the feast of Tabernacles, and worship the king the Lord of hosts; no rayne (of Gods grace or blessing) shall come upon them.

3. This gathering together of the Saints, is not a bare assembly or concourse onely, of people; but a neere uniting and knitting of themselves, in one holy communion, and fellowship. For as the foresayd Tent was made of many courtaines, but all of them so coupled one to another, with loops and taches, that they were but one Tabernacle; & as the many costly hewed stones, wherewith Solomon built the Temple, when they were layd together, made one House wherein God had his habitation: so the servants of Christ though they be many, yet are so built y and coupled to-

Qs

gether

p Heb. 3. 6.

q Mat. 18. 20

r 1 Cor. 5. 4, 8

Nahum. 1.

15.

f Heb. 10. 25

t Zech. 14.

16. 17.

v Ex 26. 1-6

x 1 Kin. 5. 17

y 6. 7. 12

13.

y Eph. 2. 21,

22.

gether by faith, that they grow unto an holy temple in the Lord, to be the habitation of God by the spirit; and are builded as a citie ^z that is compact together in it self. Which neer conjunction is further set forth, by similitude of a bodie, wherein there be many members of severall shape & use, yet by the wisdom of God so united and set together, that there appeareth a goodly frame and proportion of the man; and every lim so fastned to other, and all the partes so serviceable needefull and comfortable ech to other, that they cannot without paine, losse and deformity be pulled asunder: euen so the Saints of God, are (as the Apostle sayth) ^a one body in Christ, and euery one, one ^b anothers members; being by one ^b spirit ^{13.} all baptised into one body; which is called Christs ^c Church or Congregation, because we are gathered & joyned together ^d Eph. 4, 15, unto him our head, ^d by whome all the body being coupled & knit together by every joynt, for the furniture thereof, (according to the effectuall power, which is in the mesure of every part,) receiveth increase of the body unto the edifying

^a Rom. 12, 5

^b 1 Cor. 12,

13.

^c Eph. 1, 22,

23.

^d Eph. 4, 15,

16.

fying of it selfe in loue,

4. The strength and virtue of this union of the Saints, procedeth from the unitie of their Faith & spirit. For faith is the ^e doore, by which we haue entry and acceſſe both unto ^f God, and ^g into his church or assembly, which thereupon is called the ^h multitude of the faithfull, or beleevers; ~~euery~~ the ⁱ household of faith. And as by it we enter into this societie, so being entred, we there build up ^k our selues in our most holy faith; by it we ^l liue, by it we ^m stand, by it we al are the ⁿ sonnes of God, the seed of Abraham; & consequently heys by promise, of the blessed inheritance, and so doe enter into ^o his rest. Which faith because it is [†] one, as the Lord is one, and is by his holy spirit communicated with all the Saints; it is therefore called the ^p commune faith, from which, the ^q communion of faith, that is of all Christian duties do flow; and especially is seene in our conuersing together, for the better performance of them. For as Christ prayed, that they which should beleeue in him, might ^r all be one, as the Father and He were one, in, & with another

e Aſ. 14, 27

f Rom. 5, 2.

g Aſ. 2, 44.

h Aſ. 4, 32.

i Gal. 6, 10.

k Iude v. 20

l Heb. 10, 38.

m Rom. 11,

20.

n Gal. 3, 26,

7, 29.

o Heb. 4, 3.

† Ephes. 4, 5.

p Tit. 1, 4.

q Philem. 4.

6.

r Ioh. 17, 20,

21, 22.

other; so the effect of that his prayer appeareth in the union and communion of the first beleevers which were *of one hart and of one fowle*, and continued dayly with one accord [†] their meetings and fellowships for duties both spirituall & humane. Of which happy day the Lord did foretell by his prophets saying, *† I will giue them one hart & one way that they may feare me for ever, for the wealth of them and of their children after them; and ^z I will make them one people, in the land, upon the mountains of Israel; and one king shall be king to them all; & they shall be no more two peoples, nor divided any more henceforth into two kingdoms.* This fellowship ought all men to labour that they may come unto; and being come, there to abide; [†] endeavouring to keepe the unity of the spirit in the bond of peace, and ^z to continue in one spirit and in one minde, fighting together through the faith of the Gospel.

5. The causes why God requireth this gathering and knitting together of our selues, are these. First for the better service of his Majestie, which he most esteemeth

esteemeth when it is done of us with
 joynt consent & agreement, that we with
one minde ^a and *one mouth*, prayse God ^c *a Rom. 15, 6*
 uen the Father of our Lord Iesus Christ,
 and (as the prophet sayth) serue him ^b *with b Zeph. 3, 9.*
one shoulder. And for this cause, at the
 first constitution of the Church of Israel,
 he commaunded that at their solemne
 feasts they should, all the males, ^c *three c Exo. 23, 14*
 times in the yere appeare before the Lord ^d *17.*
 Iehovah, (besides their usual meetings
 on the Sabbaths,) which feasts were cal-
 led *holy* ^d *assemblies or conuocations, and d Lev. 23, 1,*
 had special ^e *dayes for calling and assem- 4.*
 bling the people, wherein Gods word ^e *c Num, 28, 2*
 was read and expounded unto them; ^f *18, 25, 26.*
 his name magnified, with ^g *songs and g 29, 1, 7,*
 prayses; the people answering, ^h *Amen, f Neh. 8, 1, 2*
 bowing downe and worshiping; sacrifici-
 ces were offred, ⁱ *for the whole congre- g 2 Chro. 7,*
 gation; feasts were celebrated with relief ^j *6, 30, 21*
 of ^k *the poore; and the people received i 2 Chro. 35,*
 a ^l *blessing, in the name of the Lord. 8, 12, 13.*
 Which open and solemne service, as it ^k *Neh. 8, 10.*
 was pleasing to the Lord, ^m *who there l 2 Chro. 30,*
 required the service, offrings, and all the ⁿ *27.*
 holy things of all his people; so the neg- ^m *Psa. 51, 19*
 lect ⁿ *Exac. 20, 40.*

n2 Chron. 29
6, 7, 8.

o chap. 31, 2,

p Psal. 22, 22
e 122, 4. e
35, 18.

q Pl. 26, 7, 8

r Psal. 116,
18, 19.

s Ps. 132, 13
14.

t Deut. 33, 19

v Psal. 68, 26

x Ps. 107, 31
32.

lect & omission hereof, was a forsaking
of him and ⁿa procuring of his wrath
Wherefore the godly magistrates, were
carefull to establish and mainteyn that
publick worship, appoynting o the Priests
and Levites for the burnt offerings and
peace offerings to minister and to give
thanks, and to prayse in the gates of the
rents of the Lord; and the faithfull used
to frequent that place and those solemn-
nities, that they might prayse God p in
the midds of the congregation, among
much people, and there declare with the
voice q of thanksgiving, and set forth all
his wonderous works; and pay r their
vowes unto him, in the presence of all
the folk, within the courts of his house,
which he had s chosen for his rest fore-
ver, loved there to dwell, and delighted
therein. They used also to t call the peo-
ple unto the mountain, there to offer the
sacrifices of righteousness; to stir up, and
exhort one another, to blesse v God in the
Assemblies, and x exalt him in the con-
gregation of the people. The like pub-
lick worship, the Lamb solemnizeth un-
to his Father, whiles he standeth upon
Mount

Mount Sion, with his 144 thousand,
 y where the voyce of the heauenly con- y Rev. 14, 1
 gregation is heard, like the sound of ^{2,3.}
 many waters, and of a great thunder, &
 like harpers harping with their harps, &
 singing a new song before the throne.

And there Christs prayse ^a is of God, in ^a Ps. 22, 25
 the great assemblie, his vowes he perfor-
 meth before them that feare him, he de-
 clareth ^a Gods justice and mercy, his ^a Ps. 40, 9, 10
 trueth and his salvation. Whose prayse
 therefore is heard in the ^b Congregation ^b Ps. 149, 1,
 of Saints, Israel joying in his maker, & ^{2.}
 the sonnes of Sion rejoycing in their
 king; saying ^c Halelu-jah, salvation and ^c Rev. 19, 1.
 glory and honour and power, unto the
 Lord our God; ^d Halelu-jah for the Lord ^d verse 6.
 God almighty reigneth.

6. An other cause of the joyning to-
 gether of the Saints; is their edification,
 in the knowledge and fear of God. For
 although they haue his word privately to
 meditate therein day and night, which
 also he blesseth unto them; yet in his
 church or assemblie he more plentifully
 powreth out his blessings, as he promi-
 sed by Moses, ^e In every place where I shall ^e Exo. 20, 24

put the remembrance of my name, & I will come unto thee and blesse thee. And as his name
 f 2 Chro. 20, was in his ^f house and Temple, so there
 9. he appointed ministers to greherse or
 g1 Chr. 16, 4 make mention of the same, to ^h teach
 h Den. 33, 10 Iaakob his judgements and Israel his
 lawes. Which law when he first gaue
 i chap. 4, 10. unto them, he sayd unto Moses, ⁱ *Gather me the people together, and I will cause them to heare my words*; and when afterwards it was solemnly repeated, every Sabbath yere; by like commaundment
 k cha. 31, 12 the people ^k were to be gathered together, men, women, children and strangers; to heare and learne the same. Yea every Sabbath day, the people assembled
 l Aa. 15, 21 in their ^l synagogues, throughout al their cities, for the same purpose. And in these last dayes, it was foretold, how many people should provoke one another io go up to the mountayn and house
 m Isa. 2, 2, 3. of God, where he would ^m teach them his wayes, and they would walk in his pathes; because the law was to go forth of Sion, and the word of the Lord from Ierusalem. Wherefore Christ often visited the ⁿ Temple and synagogues, (as
 did

did also his ° disciples,) to shew how he n Ioh. 18, 20.
 regarded the assemblies of his people, in luk. 4, 15, 16
 wch he uttered so many gracious words o Act. 3, 1, &
 and wrought so many great miracles. 13, 5, 14, 44
 And after that he had gathered a new
 people to himselfe, they also usually met
 together, p for the foode of Gods word, p Act. 20, 7.
 and other holy things, in the churches 1 cor. 11, 17,
 or assemblies; where Christ had giuen 18, &c. and
 gifts unto men, in the persons of his of- 14, 4, 5, 12,
 ficers, q for the gathering together of the 19, 26.
 Saints, & edification of his body. Then q Ephef. 4, 8,
 the r nations walked in the light of Ieru- 11, 12.
 salem, and there the Lord gathered t his r Isa. 60, 3.
 sheepe into their folds, where they t Jer. 23, 3, 4.
 might grow and increase, & set up t shep- t 1 Pet. 5, 1, 2
 herds over them, which should feede v Ezek. 34,
 them, he v fed them in good pasture, and 14--16.
 they lay in a good fold, he brought them
 to their rest, reduced that which was dri-
 ven away, bound up that which was
 broken, and strengthened the weake, by
 the doctrines of his gospel. There God
 is very terrible x in the mysterie of the x Psa. 89, 7.
 Saints, whiles by the fyre of his spirit,
 he causeth on earth and in his heauenly
 temple, y lightnings, and voices, & thun- y Rev. 8, 5.
 derings & 11, 19.

drings, and earthquake, and much hayl.
 For the words that his wise men there
 speake, giuen by him the One pastor, are
 like ^a *goads* to excite and stir up our dull
 nature, that being ^a *pricked in our hearts* we
 may be drawn to repentance; like ^b *fyre*
 to devour the adversaries; like ^c *two edged*
^{7.} *sword* to execute vengeance; like ^d *a*
^d *hammer* to breake the stone; like ^e *mighty*
^e *weapons of war*, to cast downe bul-
^{5.} *warks*, and whereby the wise ^f *goeth up*
^f *into the citie of the mighty*, and casteth
 downe the strength of the confidence
 thereof. Again, there are uttered the
 words of ^g *life*, which ^h *quicken the*
^h *hearers*, and bring them out of the graues
^{John 5, 25.} of sinne; the words of ⁱ *reconciliation*,
ⁱ *which make peace betweene God & the*
^k *conscience*, are as ^k *flagons of wine*, &
 comfortable apples, to refresh the sick
^l *soules*; euen the words of ^l *salvation*, &
^m *eternall life*. These Christ putteth
 in the mouthes of his ministers; and by
 the oyle of his spirit, causeth the seuen
ⁿ *lamps* of the golden candlestick of his
^{num. 8, 2, 5.} *law*, to giue light continually in his ta-
^{Pf. 119, 105} *bernacle*. With these waters, he moist-
 neth

neth the garden of his Church; and the
 severall rootes & branches of the same;
 whereupon such as are planted in the
 Lords house, o do flourish in his courts, ^{o Ps. 92, 13,}
 and still bring forth fruit; their lease fa- ^{14.}
 deth not, neyther doth their fruit fayle
 p because their waters run out of the ^{p Ezec. 47,}
 sanctuarie. ^{1.}

7. A third reason of the saincts gather-
 ing together, is that they might the better
 resist the cōmune adversaries. For there
 is warre continuall, q betweene the ser- ^{q Gen. 3, 15.}
 pents seede & the church; & they r band ^{r Psal. 2, 2.}
 themselues together, to beset the stents of ^{r Rev. 20, 9.}
 the Saincts, and the beloved city. Against
 that kingdome of darknes, God gather-
 eth and setteth a contrary kingdome, a
 band of Christian soldiers, or t heavenly ^{t Rev. 19, 14}
 warriours, the v host of the Lord; who ^{19.}
 standing and fighting together under the ^{v 1 Chron. 9,}
 banner of his gospel, by the conduct of ^{19.}
 his Spirit, and Christ their captaine; are
 an help, strength and comfort one to an-
 other. These come x willingly, at the ^{x Ps. 110, 3.}
 time of assembling Christs armye in ho-
 ly bewty; among them are y guids & lea- ^{y Heb. 13, 17}
 ders, the overseers of the Churches, as ^{2 tim. 2, 3, 4}

^z 2 Kin. 2, 12 the ^z charets and horsemen of Israel; they
 and 13, 14. are all furnished with ^a the armour of
^a Ephe. 6, 11 God, having his word for a sword, his
 12, 13, &c. faith for a shield, his salvation for a hel-
 met upon their heads. These weapons
 of their warfare, are mighty through
 God; and here are more shields and tar-
^b Song. 4, 4. gets, ^b then hung on Davids tower; the
^c 2 Chro. 13, trumpets of the Lord do ^c sound an a-
 12. num. 10, larne against the enemies, and in their
 10. conflicts the people of God do ^d help
^d 2 Sam. 10, one another as neede requireth, whereby
 11. Josh. 1, they are emboldned and comforted a-
 14. mong themselves, are terrible to their
^e Song. 6, 9. foes as an ^e army with banners, and ha-
 ving fought together the good fight of
^f Rev. 12, 7, faith, do get the victory over ^f the Dra-
 11. gon and his Angels, by the blood of the
 Lamb, through many afflictions, and so
 at last, do triumph in glorie.

8. A fourth cause and benefit of this
 societie, is the mutuall ayd strengthning,
 and consolation one of another in all o-
 ther Christian duties both publick and
 private. For as the severall members
 of a mans body are serviceable to the
 whole, and each to other; so are the
 Saints

Saincts among themselues, having every
 one their g^e mēsure of faith, their diversif^y
 ty of gifis and graces from God, that
 what is wanting in one, may be supplied
 by an other. And as the h^eye cannot hⁱ 1 Cor. 12,
 say to the hand, nor the head to the feet, 22.
 I haue no neede of you; so cannot the
 least member in the church of Christ, be
 refused as unnecessary, but may be be-
 neficiall to the greatest. For i^s as yron i Pro. 27, 17
 sharpneth yron; so doeth man sharpen
 the face of his friend. k And hence do k 1 Thes. 5,
 arite the mutuall exhorting and building 11.
 up one of an other in the faith, m la- l verse 11,
 bouring together unto the trueth; n ad- heb. 3, 12.
 monishing the unruly, comforting the m 3 Iohn 8.
 feeble minded, bearing with the weake, n 1 Thes. 5,
 o considering one another to provoke 14 & 4, 18.
 unto loue and good works; p rebuking o Heb. 10, 24
 for sinne and trespasse, confessing of p Luke 18, 3
 faults one to another, and praying one lev. 19, 17.
 for an other, bearing one anothers bur- q Iam. 5, 16.
 den; rejoycing f with them that rejoyce, r Gal. 6, 2.
 and weepeing with them that are in trou- s Rom. 12, 15
 ble; t communicating to the afflictions job 30, 25.
 and distributing v to the necessities one t Phil. 4, 14.
 of an other; x visiting them in sicknes, v Rom. 12, 13
 40. x Mat. 25, 36
 13, 14. 2 Cor. 1, 11.

R 3 mourning

mourning & labouring together in prayer for them; with many other offices of like nature, for the refreshing of soule & bodie; all which are found and felt in this holy communion & body, wherein
 y *1 Cor. 12,* if one y member suffer, all suffer with it;
 26. and if one be had in honour, all rejoyce with it; so neere a conjunction doth Gods spirit work in the hartes of the faithfull, which maketh them to looke,
 z *Phil. 2, 4.* z not every man on his owne things, but every man also on the things of others.

9. For these and the like reasons, hath the communion and societie of the Church beene alwayes prayed, sought for, loved and esteemed. For as God
 a *Deu. 33, 3.* though he a loue his people, and hath
 b *Psal. 87, 2* all his saincts in his hand; yet b loveth the gates of Sion aboue all the habitations of Iaakob: so his people likewise haue
 c *Psal. 26, 8.* c loved the habitation of his house, and
 d *Psa. 27, 4.* desired this d one thing of the Lord, that they might dwell in the same all dayes of their life, to behold the Lords bewty and to inquire in his temple; esteeming
 e *Psf. 84, 10.* e a day in his courts better then a thousand other where; lamenting their lot when

when they were exiled therefrom; and
 f powring out their very hart, when they f *Ps. 42, 4.*
 remembred how they had gone with the
 multitude into Gods house, with voyce
 of song, prayse, & solemnity; for which
 now their g soules longed, & euen fayn- g *Ps. 84, 2.*
 ted in them. Yea the very h wayes of Si- h *Lam. 1, 4.*
 on lamented when no man came to the
 solemne feasts: & Israel mourned, when
 the Lord had destroyed his i congregati- i *Lam. 2, 6, 7*
 on, caused the feasts and Sabbathes to be
 forgotten in Sion, and forsaken his altar:
 their hart was heavy, and their eyes dim,
 k because the mountaine of Sion was de- k *Lam. 5, 17*
 solate. And so comfortable was the 18.
 fellowship of Gods children, unto the l *Gal. 2, 9.*
 Apostles themselues (though they were i *1 Cor. 11, 14.*
 the 1 pillars and foundations of the m *Rom. 1, 11*
 church, and needed this help lesse then 12. i *1 thes. 2,*
 others) that they ofte longed to m see the 17.
 brethren, for their comfort, through n *Rom. 15,*
 their mutuall faith; & earnestly intreated 30. *eph. 6, 19*
 the help of their n prayers, euen as they h *hebr. 13, 18,*
 againe o prayed for them, had greate p joy 19.
 and consolation in their loue, and holy o i *1 thes. 1, 2*
 walking in the trueth; yea esteemed them p *Phil. 1, 7.*
 the q crowne of their rejoycing, their 3 *Iohn 4.*
 q 19, 20. q i *1 thes. 2,*

glory and their joy. Euen Christ him-
 x. Matth. 26, selfe in the heavines of his hart, ⁊ sought
 38, 40. 43. comfort by the prayers of his disciples;
 Luke 22, 46 to teach us how to esteeme the fellow-
 ship of the faithfull.

10. Of all these, and many moe blef-
 sings, are those deprived, that refuse or
 neglect to unite themselves with Christ
 in his Church; or doe withdraw and se-
 parate themselves therefrom, to liue a-
 lone, as in the desert; or to frequent the
 company of the wicked. They want
 the benefit and comfort of Gods graces
 in his children, they want the help,
 strengthening, and encouragement in time
 of trouble; and the labour of such foo-
 lish ones doth weary them, because they
 know not to goe into the Citie; they are
 exposed to many perils, like wandring
 sheepe upon the mountayns, ready to be
 i. Eccl. 10, 15 devoured of the wilde beasts; and made
 a prey unto Satan. If they erre, there
 is none to reduce them into the right
 way; if they be wounded or broken, there
 is none to binde them up; if they be in
 misery and want, there is none to giue
 v. Luk 15, 16 them so much as huskes to eate: if they
 fall,

fall, woe unto them, * for there is not ^{x Eccl. 4, 10.}
 a second to lift them up. What remay-
 neth then, but seeing *Wisedome* hath
 y built her house, furnished her table, ^{y Pro. 9, 1, 3,}
 and invited the poore and simple unto ^{4. Luke 14,}
 her feast: that all repayr thither without ^{16, &c.}
 excuse or delay, there to eate ^{z Isa. 55, 2.} that which
 is good, and let their soule delight in
 fatnes: remembring how it is written:
^{a the Lord added to the church from day to} *a the Lord added to the church from day to* ^{a Act. 2, 47.}
day, such as should be saved. And if any
 know not the place, of their repast, or
 fold of Christ, let them beseech him
 whom their soule loveth, ^{b Song. 1, 6.} to shew them
 where he feedeth, & maketh (his flock)
 to lie downe at noone: least they turne a-
 side to the flocks of his companions, or
 remayne still in dispersion; For behold
 how good and how pleasant it is, bre-
 thren to dwell euen together? ^{c Psal. 133,} for there
 the Lord hath commanded the blessing, ^{1, 3.}
 life everlasting.

*Send thy light and thy trueth (O God;) let them
 lead me, let them bring me to thy holy monn-
 tayne, and to thy tabernacles. Psal. 43. 3.*

CHAPTER XVII.

*How the Saints gather into communion,
and grow up unto a body or church.*

THE calling of the Saints into communion, we haue seene to consist of two branches. First, a separation from the wicked of the world; second, and a collection or gathering together of them selues in faith and loue of Christ. Which two things were also implied in the first calling of our father Abraham, when he was willed; first, to get a him out from his countrey, kinred, and fathers house, (which were ^b idolaters:) secondly, and to come to the place which God would shew him, (where he and his posteritie, ^c might serue and obey the Lord. It remaineth yet further to be spoken, of the covenant & cōmunion, that the Saints enter into & keepe among themselves.

^a Gen. 12, 1.

^b Ios. 24, 2.

^c Ps. 105, 44
⁴⁵ dent. 4,
5.

2. This congregation of Saints, when it is at the greatest, is but a little flock and small remnant; being compared with the multitudes of the world: but the beginnings hereof, are marvelously

lously weake, small and contemptible;
 like the graine of mustard-seede which
 is the least of all seeds; and as Israel,
 which were the fewest of all peoples.
 For God taking them one of a citie and
 two of a tribe, and these the foolish,
 weake, & vile of the world, the poor,
 the maymed, the halt and the blinde,
 whose dwelling is by the high wayes &
 hedges, he brings them neyther
 by any army, nor strength, but by his owne spirit,
 into his house and kingdome, where
 though there be but two or three ga-
 thered together in his name, he is in the
 mids of them. These being once borne
 of God, begotten by the immortall
 seede of his word, unto the faith of the
 Gospell; know also that there is a Ieru-
 salem from aboue, in which is the mo-
 ther of us all; that of Sion it shall be sayd,
 Man and man, (that is many men) are
 borne in her, and the Lord will count
 when he writeth the people, He was
 borne there; therefore they seeke to enter
 into this estate and happie communion;
 they ask the way to Sion with their fa-
 ces thitherward, saying Come and joyne

d Mat. 13, 32

e Deut. 7, 7.

f 1. 3, 14.

g 1 cor. 1, 26

27, 28.

h Luke 14,

21.

i verse 23.

k Zech. 4, 6.

l Mat. 18, 20.

m Gal. 4, 26

n Psa. 87, 5.

o vñse 6.

p 1a. 50, 5.

to the Lord in a perpetuall covenant that shall not be forgotten.

3. This covenant, which they make together, standeth upon two pillars; first, to keepe their faith in God by Iesus Christ: 2. and to obserue his lawes in loue. In both these are they to build up and help forward one another, saying, *¶ all peoples will walk every one in the name of his God, & we will walk in the name of Iehovah our God for ever & ever.* Hereupon follow their assembling ^r or gathering together for the instruction one of an other; their mutuall exhortations to ^fcontinew in the faith grounded and stablished, and to ^tstand fast therein; their prayers one with and for another, that ^vChrist may dwel in their harts by faith; their rebuking such as teach unwholesome doctrine, that so they may be ^xhail or sound in the faith; of which if any make shipwrack, they are to be thrust out of the communion of the Saints, & ^ydelivered unto Satan. And for their conversation, they ^zset up the Lord in that day to be their God, and to walk in his wayes, and to keepe his ordinances,

¶ Mic. 4, 5.

¶ Heb. 10, 25

*¶ Act. 14, 22
Colos. 1, 23.*

¶ 1 Cor. 16, 13.

¶ Ephe. 3, 14

¶ 17

¶ Tit. 1, 13.

¶ 1 Tim. 1, 19

¶ 20. Tit. 3, 10

¶ Dent. 27,

¶ 17.

ces, & his cōmandements and his lawes,
and to hearken unto his voice: and they
promise to ^a walk in the pathes of God ^a *Isa. 2, 3.*
as he shall teach them; from whence a-
rise(both publickly and privately) their
mutuali loue and care each of other,
^b provoking unto loue and good works, ^b *Heb. 10, 24*
and walking ^c worthy of their calling ^c *Eph. 4, 1.*
whereunto they are called: their dadmo- ^d *1 The. 5, 14*
nitions and reproofs one of another <sup>lev. 19, 17.
when they sinne, seeking to ^e restore ⁱ *tim. 5, 20.*
them with the spirit of meekenes; but ^c *Gal. 6, 1.*
withdrawing ^f from the disobedient, ^f *1 The. 3, 5.*
and putting away such as are wicked
^g from among them. ^g *1 Cor. 5, 13.*</sup>

4. Vnto this covenant, are all that
make profession of faith and obedience,
to be admitted, without respect of per-
sons; for in Christ Iesus there is ^h no ^h *Gal. 3, 28.*
difference of Iew or Gentile, of rich or
poore, of bond or free, of male or fe-
male, for all are one, and alike redeemed
by his blood, whereby he hath confir-
med the cōvenant ⁱ for the many; and he ⁱ *Mat. 26, 28*
hath powred out his spirit upon all flesh, <sup>dan. 9, 27.
^k upon sonnes and daughters, upon old ^k *1 Cor. 12, 28.*
and yong, upon servants and mayds. ^{29.}</sup>

And

And together with themselves, their infants also are received, by virtue of Gods promise unto ^l Abraham, which promise by Christ is ^m confirmed unto us, with all the benefits and privileges of the same. Which infants, though they want descretion to perceiue the favour of God for the present; yet want they not sanctification, but ⁿ are holy, if but one parent beleue in Christ, and this through the mighty work of Gods spirit, who sanctifieth ^o his from the wombe; and by this grace doth comfort the parents, in that he is both God of them and of their seede; and after, the children also haue their faith confirmed, by knowing that ^p they were cast upon him from the womb; and he was their God, from their mothers belly.

5. And as the number of beleevers groweth so ought they to gather together, and we accept, into our fellowship, all that ^q gladly receiue the word; euen such as be ^r weake in faith must we receiue, ^s bearing their infirmities after Christs example, who would not ^t break the bruised reede, nor quench the smoking

^l Gen. 17, 7.

^m Luk. 1, 54

55, 72, 73,

74. ^{aff.} 2, 39

² cor. 1, 20.

ⁿ 1 cor. 7, 14

^o 1 cor. 1, 5.

^p Ps 4. 22, 10

^q Act. 2, 41.

^r Rom. 14, 1.

^s 1 cor. 15, 1, 3

^t Mat. 12, 20

king weke, but nourish it rather by the
oyle & breath of his spirit, that it might
burne bright. And if notorious infam-
ous sinners, repent & beleue the Gos-
pel, they may not be repelled, for Christ
came to v call, and saue such; neyther are
they to be refused as impure, whom he
hath x washed and clenfed by his blood,
and receiued to the glory of his father.

v Luke 5, 32.

E 15, 1, & c.

1 Tim. 2, 15.

1 Cor. 6, 10

11. 1. do

Which grace of his David did fore-sha-
dow, unto whom there gathered yall men
that were in trouble, and all men that

y 1 Sam. 22,

2.

were in debt, and all those that were vex-
ed in minde, & he was their Prince. Al-
so when God converteth the childe and
not the father, the servant and not the
mayster, the wife and not the husband,
the subject and not the magistrate; such
as he calleth must come to his church; we
also must admit, knowing that Christ
hath sayd, he came to z set variance be-
twixt parents & children, so that a mans

z Mat. 10, 34

35.

enemies should be they of his owne
houfhold. Yet is not their entrance in-
to the faith and church of God, any dis-
charge of them from their duty & obe-
dience toward their former governours;

but

but let everie man (as sayth the Apostle)

^a 1 Cor. 7, 20
21.

^a abide in the same vocation wherein he was called. The beleieving wife, may not

^b verse 13.

^b forsake her unbeleieving husband; nor

^c 1 Tim. 6, 1,
2.

the servant ^c his maister; and everie soule

^d Rom. 13, 1

must ^d be subject to the higher powers,

^e 1 Pet. 2, 13

euen to ^e everie humane creature for the

^f 1 Ioh. 18, 36

Lords sake. As Christs kingdome is ^f not

of this world, so neyther doth it destroy

or abolish the policies of the same, but

mainteyn them rather, whiles it teacheth

all men to doe their duetie, and subject

themselues, euen for ^g conscience sake.

^g Rom. 13, 5
eccl. 10, 20.

6. Againe, as no earthly power can compell ^a man unto this estate of grace,

1 Ioh. 6, 44.

(for no man commeth unto Christ, ^h ex-

cept the Father draw him; sayth is the

ⁱ Ephe. 2, 8.

ⁱ gift of God, not of men, and he ^k ad-

^k Act. 2, 47.

deth to his church such as he will save:)

so neyther can any creature hinder this

good work; but when Christ draweth

1 Song. 1, 3.

us, ^l we will runne after him; and when

he effectually calleth us, we ^m will leaue

^m Mat. 4, 20
22.

father and friends, & all to follow him.

ⁿ Mat. 18, 20

And as our gathering together is in ⁿ his

name, so must we defende it by his au-

thoritie, answering as did the Apostles to

them

them that blame us, *o We ought rather to obey God then men.* Act. 5, 29.

7. But forasmuch as the Saints are dispersed over all the face of the earth, in severall cities and countries; God requirerh not that they should all goe to one place; for that could not stand with civill policie, neyther were possible for them to performe. Therefore, albeit whiles the seat of his church was in the litle land of Iewrie, he commanded all the men to appeare together before him at Ierusalem, *p* thrise every yeare: yet when all nations were admitted into his covenant, adopted to be Abrahams seed, and the Israel of God; he gathered them together by his Apostles, in severall cities where they dwelt, and so establisht many congregations in one countrie, as the seven churches in the lesser Asia, *q* Rev. 1, 4, the churches of Galatia, of Syria and Cilicia, and sundry other mentioned in scripture, do witnesse; euen in Iudea were moe churches planted as the Apostle *p* Paul notheth. Gal. 1, 21.

8. And God which called the people unto his faith; furnished them also with

S

divers

v 1 Cor. 12, 8
9, 10. &c.

divers gifts of his spirit, y wisedome, and knowledge, and prophesie, and tongues, and many other graces wherewith he adorned the spowse and bride of his beloved sonne; that by them they might serve him, and help, comfort, and edify one an other in their most holy faith. He appointed also that some which for their gifts and conversation were found fit, should haue the care & oversight of that congregation where they were set, & to watch for their soules, and to feede and rule them with the word of God. These for their gravitie are called y *Elders*; for the charge committed to them, z *Bishops* or *Overseers*; for the message wherewith they are sent, the a *Angels* of the churches; and for the effect of their administration, they are named b *Saviours*, by the doctrine of the Gospel c saving those that heare them. Yet are not these d *Lords* over Gods heritage, but the administrators of his graces and blessings among them, and ensamples to the flock; not e having dominion over their faith, but helpers of their joy.

f 1 Pet. 1, 23

9. By the f *seede* of the Word in the mouthes

mouthes of these g ministers and the o- g Eph. 4, 11,
 ther h members of the church, are chil- 12. 00. 117
 dren begotten and multiplied dayly, that h 1 Cor. 14, 3
 Ierusalem enlargeth i the place of her 5, 24, 31.
 tents, and they spread out the ourtaines i Isa. 54, 2,
 of her habitations. For she increaseth on 3. 2. 117
 the right hand and on the left, untill this
 host of our David become great, k like k 1 Chron. 12
 the host of God; and his l seede, as the 22. 117
 army of heauen that cannot be numbred. l 1 Jer. 31, 22.
 By the same word, as by m milk & wine, m 1 Pet. 2, 2.
 are the people nourished up unto life e- isa. 55, 1.
 ternall; and their covenant with God &
 one with another, are the two staues;
 n *Beutie & Bands*, which Christ the good nzach. 11, 7
 sheepeheard hath taken to feede and rule
 his flock. His covenant with them, o is o verse 10.
beutie or Pleasance, for by p he giveth p Psal. 25, 14
 them knowledge, which q is pleasant to q Prov. 2, 10
 their soule, as is also r himsef and his r 22, 17, 18
 f waies. By this covenant he confirmeth s Song. 1, 16.
 his t spirit upon them & his words in the t Pro. 3, 17.
 mouth of them and their seede, which t Isa. 59, 21
 words are pleasant, & as the hony comb, v Pro. 16, 24
 sweetnes to the soule, and health to the v psal. 19, 7, 10
 bones; which causeth them to desire that
 they may dwell x in his house all their x psal. 27, 4.
 S 2 dayes,

dayes, to behold his bewty, and alwayes
 y Psal. 90, 17 they say; y *Let the bewtie of the Lord our God
 be upon us.* His other staff, Bands, con-
 z Zac. 11, 14 serveth the z brotherhood of his people,
 whereby they are lincked together in
 a 1 Pet. 3, 8. loue, labouring to be a all of one minde,
 one suffring with an other, loving as
 brethren, living and growing together
 b Ezek. 37, as b one tree or staff in his hand. This
 17, 19. c brotherhood the Saints are all exhorted
 c 1 Pet. 2, 17 to loue, & endeavour d to keep the unitie
 d Eph. 4, 3. of the spirit in the bond of peace, being
 e Col. 3, 12, clothed with the e bowels of mercies,
 13. kindenes, humblenes of minde, meeke-
 nes, long suffring, forbearing and for-
 giving one an other, euen as Christ for-
 gaue them; and aboue all these things,
 f Verse 14, having f Loue, which is the bond of per-
 fectnes.

10. Sometimes God bringeth unto
 his faith and church, the governours &
 great men of the earth; whose authoritie
 and scepters are a great help to the con-
 servation of true religion, and out-
 ward peace of his people, by their de-
 fence of the just, and punishment of evil
 doers. These notwithstanding their high
 places,

places, yet are to haue no g haughty harts *g P^{sal.} 131,*
nor lofty eyes, but behaue themselues, & *1,2.*
compose their soules, like weyned chil-
dren; learning dayly from *h* the ministe- *h Den. 17, 18.*
rie and book of Cod, to feare the Lord, *19.*
and to keepe all the words of his law,
that their *i* harts be not lifted up aboue *i Den. 17, 20*
their brethren; They are with them to
k begin and end the publick worship of *k Ez. 46, 10*
God; they may not take of the *l* peoples *l 1st Cor. 13.*
inheritance, nor thrust them out of their
possession; they are to conteyn as well
themselues as their subjects in the obedi-
ence of Christ, to be foster-fathers *m* & *m Is. 49, 23*
nourfes of the church, unto which they
haue brought their *nglorie* and their ho- *n Rev. 21,*
nour; expecting a better and an eternall *24.*
glory with all Saints in the kingdome
of God. For there is a covenant between
them and their subjects, *o* that they will
be the Lords people, yea themselues are *o 2 Chro. 23*
the foremost *p* to make it, and to order *16.*
all things in their kingdomes according *p 2 Chro. 29*
to Gods word. As that good king Iosi- *10. & so for-*
ah *q* in the assemblie of all his people, *ward in the*
both great and small, first covenanted *chapter.*
himselfe to walk after the Lord, and to *q 2 Chro. 34*
29--32.

keepe his commandements and his testimonies and his statutes, with all his hart and with all his soule; that he would accomplish the words of the covenant written in Gods book; and then caused all that were found in Ierusalem and Benjamin, to stand to the same.

11. But because in times of worldly peace, many will presse to enter into the church, for company, favour, or fashion sake; which otherwise would never regard the same, being profane, idolatrous or irreligious, the children of this world: therefore care must be had that no such uncleane wicked persons be accepted, For though the gates be
 1 Isa. 26, 2. open, & that the righteous nation which keepeth the faith, may enter in; yet seeing it is sayd, that the way shall be called
 1 chap. 35, 8. & holy, and the polluted shall not passe by
 1 Joel 3, 17. it; that Ierusalem shall be holy, & and no strangers shall goe through her, nor a
 1 v Zecc. 14, 21 Canaanite be any more in the house of the Lord of hosts: there must be seene in them, the seede and foundation of religion, before they be received; namely
 1 x Heb. 6, 1. & repentance from dead works, & faith towards

towards God. For this was y the voice y *Mat. 3, 2, 3*
of the cryer, that proclaymed the king-
dome of heauen; which they that obey-
ed, z were baptised unto remission of z *verse 6.*
sinnes; the residue were rejected, as a
a viperous generation: the same thing a *verse 7.*
also Christ made the beginning and
groundworke of his kingdome, saying,
b *Repent, and beleene the Gospell.* Vntill b *Mark. 1, 15*
therefore, such willingly c receiue and
cōfesse the trueth, renouncing their for- c *A. 2, 41.*
mer euill wayes; promising submission, *Tom. 10, 9.*
meeknes, and obedience in the fayth of
the Gospell: untill the wolf haue learned
d to dwell in peace with the lamb, the d *Isa. 11, 6,*
leopard to lye with the kidde, the beare *7, 8.*
to feede with the kow, and the Lion to
cate straw like the bullock: we may not
admitte them into communion with us,
(for e what part hath the beleever with e *2 Cor. 6, 15*
the unbeleever?) but refuse their prof-
fered & pretended service, as the fathers
of Israel answered the like intruders, f *1 s Ezr. 4, 2, 3*
is not for you and for us (joyntly) to build an
house unto our God, but we our selues toge-
ther will build it, unto the Lord God of Is-
rael. And as there were g porters in the g *1 Chr. 9, 24*

four winds or quarters of Gods ancient
^{h 2 Chro. 23, 19.} house; euen porters set, that ^h none that
 was unclean in any thing, should enter
^{i Nehem. 7, 3.} in; and diligent watch and ⁱ ward was
 kept at the gates of Ierusalem, for feare
 of enemies: so in this new and Christian
 Ierusalem, though the gates thereof be
^{k Rev. 21, 25} ^k never shutte, yet is there such watch to
^{l chap. 21, 27} be kept, that ^l no unclean thing may en-
 ter into it, neyther whatsoever worketh
 abomination or lyes, but they which are
 written in the Lambs book of life.

12. The Saints being thus gathered,
^{m Rom. 23, 9} as a people ^m that shall dwell by them-
 selues, and not be reckned among the
^{n 2oh. 15, 19} nations, (for that they are ⁿ chosen out
^{o Lev. 20, 24} of the world, and ^o separated from the
^{p Psa. 122, 3} same;) and being builded as a citie ^p com-
 pact together in it selfe, and growing up
 in Christ the chief corner stone unto an
 holie Temple in the Lord: are made the
^{q Ephe. 2, 21, 22.} ^q habitation of God by the spirit, and do
^{r Deu. 33, 28} dwell ^r alone in safetie, in a land of wheat
 and wine, also their heavens do drop the
 dew. For the graces of God, by his
^{s Ps. 45, 4.} word and spirit, are as a ^s river of water
^{rev. 22, 1.} of life cleare as chrystal, proceeding out
 of

of the throne of God and of the lamb,
 whose streames make glad this citie of
 God, & moisten the trees planted in this
 gardein. Yea God himselfe dwelleth
 here, and is in the middes of it, there- *Rev. 21, 3.*
 fore it shall not be moved. As the good *psal. 46, 5.*
 husbandman, he purgeth every fruitfull
 branch in this vine, that it may bring *John 15, 2.*
 forth more fruit; for this his vineyard is
 before himselfe, not let out to others; *2 Song. 8, 12.*
 he keepeth it and watereth it every mo- *isa. 27, 3.*
 ment; least any assayl it, he keepeth it
 night and day, from injurie of enimies,
 & makeing the barres of the gates strong, *psal. 147,*
 and in it selfe he setteth peace, and this *13, 14.*
 not in one, but in all the churches of the *2 I Cor. 14, 33*
 Saints, amidst whom he walketh, visi- *2 Rev. 2, 1.*
 ting and knowing theyr works and all *2. Cor.*
 their ways. Which churches though
 they be many in number, yet are they one
 in unitie. To them all, he hath giuen
 one *b Eph. 4, 5.*
 faith and canon, to be kept for *jude 1, 3. gal.*
 ever unto the worlds end; and to every *6, 16. 1 Cor.*
 of them a like power, and grace. And *16, 1. matt.*
 as he guided his ancient Israel the twelue *28, 19, 20.*
 tribes, by day in the pillar of a cloud,
 & and by night in a pillar of fyre, to giue *c Exo. 13, 21*

them light, that they might goe both by day and night: so hath he created (according to his promise,) ^d upon every place of mount Sion, the church under the Gospell,) & upon the assemblies thereof, a cloud and smoke by day, and the shining of a flaming fyre by night, that all Christian Churches haue from him their direction and protection; whiles in the ministerie of his word and spirit, he speaks unto the as in ^e the cloudy pillar, ^f and is their shelter against the tempest, their shadow against the heat. For which grace, & praise ye God in the Assemblies, euen the *Lord*, ye that are of the fountain of Israel.

13. Thus every Church is like mount Sion, ^h fair in situation, the joy of the whole earth, the citie of the great king, in the pallaces whereof God is known for a refuge, which he will ⁱ stablish for ever, and where his people ^k wait for his mercie in the mids of his temple. And as the house of Iaakob walketh ^l in the light of the Lord; which shineth in the face of ^m Christ, in which light they ⁿ beleeue; that they may be the children of the

the light: so also they, euen all nations
 and people which are saved, walk in the
 o light of the church, which it hath from
 the Lord, who is her light p everlasting,
 her q sunne and shield, in whose light
 shee r seeth light. This is the s citie of
 trueth, the mount of holynes, the t se-
 cret, and congregation of the righteous;
 which looketh forth as the v morning,
 faire as the Moone, pure as the Sunne;
 terrible as an armie with banners. It is
 the house of the living God, x the gate
 of heauen, the y pillar and ground of
 trueth; all the z limits thereof round
 about, are most holy; the Lord hath
 stablished it, and the a poore of his
 people will shrowde themselves in it,
 the glorie and honour of the nations
 b shall be brought unto it, and upon all
 the glorie c shall be a defence; it shall
 be a d quiet habitation; a tabernacle
 that cannot be removed, a kingdome
 that e cannot be shaken, and the na-
 tion or kingdome that will not serue it,
 f shall perish: but the people that dwell
 therein, shall haue g their iniquitie for-
 giuen, and from the day that this citie

is

o Isa. 60, 3.

rev. 21, 24.

p isa 60, 19

20.

q psal. 84, 11

r psal. 36, 9.

s zech. 8, 3.

t psal. 111, 1.

v Song. 6, 9.

x Gen. 28, 17

y 1 tim. 3, 15

z Ezr. 4, 12

a Isa. 14, 32

b Rev. 21, 26

c Isa. 4, 5.

d cha. 33, 20.

e Heb. 12, 28

f Isa. 60, 12.

g chap. 33, 24

hEx. 1. 48, 35 is builded, the name thereof is, ^hTHE
LORD IS THERE.

The Lord bleſſe thee, O habitation of juſtice, O
holy mountaine. Ier. 31, 23.

CHAPTER XVIII.

*Of the communion that the Saints in all
Churches haue in things ſpiritual.*

NOw as the faithfull are thus com-
pact, like living & precious ſtones,
in one holy Temple, & members of one
bodie; ſo haue they fellowſhip together
in all Chriſtian offices ſpiritual and hu-
mane, and each with other do willingly
communicate the manifold graces of
God. Their ſpiritual communion may
be conſidered in three things: Firſt in all
duties from themſelues towards God; as
be prayſes, thankſgivings, prayers ſuppli-
cations &c. which they powre out one
with and for an other. Secondly in all
graces giuen them of God, as are the
words of his covenant, the comforts &
ſcales

scals of the same, opened and applied for the helping forward and assurance of their salvation. Thirdly in all duties among themselves, one towards another, as counsels, deliberations, exhortations, consolations, admonitions, rebukes, censures, and such like: all which for the honour of God and their mutuall good, they carefully together doe keepe and execute.

2. Their communion in the worship of God, is when at time and place appointed, they all come together, to serue, confesse, and prayse the Lord, & call upon his name. For which as Israel of old had their assemblies, where the ministers of God publickly & solemnly uttered his prayses, discoursing of all his wonderfull works, and giving unto him the glory of his name; made also their requests unto God for their warts, unto all which, all the people & sayd A-men, and praysed the Lord: so also in the Apostles dayes, Gods people had still their places of prayer, for which holy exercise, the Christians assembled, and in which they continued g with one accord,

2 Ps. 102, 22

22. Mich. 11

22. Mich. 11

22. Mich. 11

22. Mich. 11

22. Mich. 11

22. Mich. 11

22. Mich. 11

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22. Mich. 11

22. Mich. 11

22. Mich. 11

h Añ. 6, 4.

ii Cor. 14,
15, 16.

Nechem. 5, 6

act. 20, 36.

21, 5. rev.

4, 9, 10, 11.

1 Sam. 7, 19.

6. ex. 8, 21.

joel. 1, 14. act

13, 2, 3.

m Añ. 2, 42

rev. 5, 8, 9.

psa. 98, 5, 6.

n Rom. 15, 6

o 2 Chro. 30

25, 27.

11. 21. 30.

11. 21. 30.

11. 21. 30.

11. 21. 30.

cord, both men and women. Where the
 ministers of Christ, gave themselves
 unto this business, that minding the pub-
 lick state of the church they might for
 and with the same make requests & give
 thanks, in the eares and understanding of
 the people, which thereunto answered
 Amen. These now are not the praises or
 praises of him alone that speaketh, but
 of the whole assemblie, which attend
 with their eares, assent with their hearts,
 & seale with their lips, that part of pub-
 lick administration; confirming it also by
 signes & gestures, beseeching such an
 action. In these, (whether ordinarie, or
 extraordinarie with fasting and humili-
 ation of soule, upon special occasions)
 there is a communion and harmonie a-
 mong the Saints, that with one minde
 and one mouth doe praise God, and
 their prayer cometh up unto heaven to
 his holy habitation. And as the publick
 assemblies of the whole church; so the
 more private meetings in families, or of
 other friends for speciall causes, is both
 comfortable to themselves, & acceptable
 to the Lord: for he hath promised that
 where

where there is a p symphonie or agree-
ment, but of two of his together in
earth, to desire any thing, it shall be gi-
ven them; so much he respecteth the fel-
lowship and unanimitie of his people, &
their gathering together in his name.

q verse 20.

3. But when through distance of
place, or other just occasion, they can-
not, or doe not come together; as also in
their private prayers, which they poure
out before the Lord, eyther some few
together, or each one apart, the faithfull
have yet spirituall communion & bene-
fit by praying one for another: while
they remember and make mention of
their brethren unto God, rejoycing and
giving thanks for his blessings upon
them, & desiring things that may benefit
and comfort them; praying for delive-
rance from bands or other afflictions;
for strength and stabilitie in the truth;
for remission of sinnes, or for other
graces, as the necessities of the Saints
doe require, for all whom we are ex-
horted to pray, with all manner prayer
and supplication in the spirit, and for
speciall persons, to make more ear-
nest

p mat. 18, 19

8, 11, 11, 11

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e Rom. 15, 30 nest suit, to *e*strive or wrestle together
e uoy, uita- with them, by prayers to God for them.
das.

This fellowship is comfortable, to all that know the use of prayer; and how much it prevaileth with God if it be fervent. Wherefore the Apostles did not onely performe this dutie for others in

d Heb. 13, 18 their absence, but themselvs so *d* earnest-
19, 2 Cor. 1, ly desired it at the hands of all, and trust-
10, 11. phile. ed for help by it. Also the Saints that
22.

e Dan. 2, 17 rished this communion, whiles they *e*re-
18. quested their bretheren to pray unto God

f 1 Sam. 7, 8. for them, especially the prophets, whose
g 12, 19. petitions were exceeding beneficiall, not
g Exo. 32, 11 onely to the church & members there-
13. den. 9, 20 of, whom they sometime saved from
amos 7, 2, 5,
6. death by this means; but also for *h* stran-
101

h Gen. 20, 17 gers; so effectually with the Lord is the
 prayer of the Saints; & the odour there-
i Psal. 141, 2. of, as sweete *i* incense before him: and a
rev. 5, 8. token it was of his heaue indignation;

k Ier. 7, 16. when he *k* forbad his prophets to pray
g 14, 11. for the people.

1 Chap. 7. 4. Concerning the word of God & our fellowship in the same, we haue *l* before seen, how God bestowed it specially upon

upon his owne people, as a testimonie
of his grace towards them, though also
in a generall favour he communicateth it
with ^m the whole world. Now the saints ^m *Marke 16,*
whose peculiar right and ⁿ inheritance it ^{is}.
is, must be carefull to use it as a com- ⁿ *Deu. 33, 4.*
mune blessing, every one in himself, and
all of them with and for one an other
both privately, and publickly. Privately
to read & speake of the same, unto their
families and neighbours, continually re-
herfing or ^o whetting the words of God ^o *chap. 6, 7.*
upon and unto their children, talking
of them when they are in the house, and
as they walk by the way, when they lie
downe, and when they rise up; that so
men may learn and know the scriptures
from their childhood, ^p and by them be ^p *1 Tim. 3, 15*
made wise unto salvation, through the
faith which is in Christ Iesus. And that
all Christians, may by this means be able,
to exhort ^q and edify one an other, in the ^q *1 Thes. 5,*
knowledge and faith of God; may haue ⁱⁱ.
their speech ^r gracious alwayes, & powd- ^r *Colos. 4, 6.*
red with salt; may discern trueth from er-
ror, whiles by serching the scripture, as
did the men of Berea, & they see whither *Act. 17, 11.*

T

the

the things taught them be so. And this was foretold to be a special part of
 1 Isa. 59, 21. Gods covenant with his people, that his words which he hath put in their mouth shall not departe out of their mouth, nor out of the mouth of their seede, nor out of the mouth of their seedes seede, from henceforth euen for ever.

5. But in the Assemblies of the Saints the light of this grace shineth more clearly; for in them haue the scriptures been
 1 Act. 15, 21 read and preached of old & everie sabbath day; there all men haue not onely libertie, but are exhorted to desire that they may & prophesie; that is, & speak unto the church, to edifying, to exhortation, and to comfort: which is therefore
 1 1 Cor. 14, 1 39. to be coveted & rather then other spirituall gifts, because it tendeth both to the building up of the brethren, and conversion of the unbelievers, & and glorie of God thereby. All therefore that haue received this gift, may in b seemlines and order use and manifest it, for the profit of the whole and every member; being carefull, that it be done according to
 1 1 Cor. 14, 23--25. c the proportion of fayth, and when any
 b verse 40. speaks

speake, that it be ^d as the words of God. ^d 1 Pt. 4, 10
 And although a woman, in regard of her ^{11.}
 sex, may ^e not speak or teach in the church: yet with other women, and in ^{15.}
 her private familie, she ^f openeth her ^f Pro. 31, 26.
 mouth in wisdom, and the doctrine of
 grace is in her tongue. So Marie ^g the ^g Eze. 15, 20
 prophetesse, was guide to the women of
 Israell, in their songs of thanksgiving;
 so ^h Priscilla at home, helped to expound ^h Aa. 18, 26
 the way of God more perfectly to lear-
 ned Apollos; and was (together with
ⁱ other women) acknowledged of the ⁱ Phil. 4, 3.
 Apostle Paul, to be one of his ^k fellow- ^k Rom. 16, 3.
 helpers in Christ Iesus. And the Lord
 both in those dayes, and before, had fur-
 nished fundry holy women with the gift ^l Luke 2, 36.
 of ^l prophesie, as he promised also by ^m 1 Cor. 12, 9.
^m his servant Ios: to teach, that his gra-
 ces are giuen unto all, as he seeth good to ⁿ 1 Cor. 12, 10.
 bestow them; though there is a difference ^o Judg. 4, 4.
 betweene the extraordinarie gift of pro- ^p 2 Kin. 22, 14.
 phesie, giuen but unto few; and the ordi-
 narie prophesie or exposition of scri-
 pture, which is commune with many.

6. Aboue all other, the Officers giuen
 of Christ, for the work of the ministerie,

a 1 Tim. 3, 17. the ⁿ Overseers of the Churches, are to
 studie and o labour in the word and do-
 p 1 Pet. 5, 1, 2.ctrine, to p feede the flocks that depend
 q 1 Sam. 12, 23, upon them, to q shew them the good and
 1 Eph. 4, 11, right way, to r builde up the bodie of
 12. Christ, to r divide the word aright, to
 12 Tim. 2, 15. speake it r faythfully, to keepe v nothing
 e 1 Cor. 23, 28. back, eyther through negligence feate or
 y Act. 20, 27. flatterie, but to shew them the whole
 x Lev. 10, 11. counsell of God, and teach them x all
 the statutes, which the Lord hath com-
 y 1 Cor. 26, 2. manded, not y keeping back a word.
 z Heb. 13, 17. These z watch for their peoples soules,
 as they that shall giue accounts; & neces-
 a Ezek. 34, 2. sitie is layd upon them, therefore a woe
 1 Cor. 9, 16. unto them, if they preach not the Gospel.
 These must haue care both of strong and
 b 1 Job. 21, 15. weake, b of sheepe and lambs; to feede
 16. 1 Cor. 3, with strong meate or with milk, as their
 1, 2. hebr. 5, flock hath neede, and is c capable. Vpon
 12--14. these the charge lyeth, to d dresse the
 c Mat. 4, 33. lamps of Gods law, from euening to
 d Exo. 27, 20 morning, that they may alway burne in
 21. the Tabernacle of the congregation; to
 e Luk. 12, 42. giue to the household, their e portion of
 meat in season; and to communicate this
 heauenly Manna with all the Israel of
 God,

Gods, that there may be an equallitie, as
 it is written, *for he that gathered much had* f Exo. 16, 18
nothing over, and he that gathered little had
no lack.

And together with the words of
 Gods eternall covenant, *give also dis-* gmat. 28, 19
 pense the scales of the same; by which
 the communion of the Saints is more
 illustrated & confirmed. For by baptisme
 which is *one*, we all are made *one* in
 Christ Iesus. And as our fathers were all
 baptised unto Moses, in the cloud and
 in the sea; so now under Christ, by one
 Spirit, we all are baptised into *one* bo-
 dy; whether we be Jewes, or Greeks,
 bond or free. Neyther can any man for-
 bid water *from* those which have re-
 ceived the holy Ghost and faith; it is the
 a commune symbol and pledge of our
 salvation, and (like *a* circumcision,) the
 seal of our righteousness by faith, even
 the seal of Gods covenant to us, and *q* to
 our seede. The Supper also of our Lord,
 is to be distributed to all the Saints which
 can examine themselves, and discern
 his body therein by faith; and is another
 seal, as of our union with Christ, whose

h Eph. 4, 5.
 i Gal. 3, 27,
 28.
 k 1 Cor. 10, 2

l chap. 12, 13

m Act. 10, 47
 n 8, 36, 37,
 12.

o Matt. 28,
 19. mar. 16,
 16.

p Col. 2, 11,
 12.

q Rom. 4, 11
 Gen. 17, 10

12, 13, 14.
 gal. 3, 14. act.

2, 38, 39.
 11 Cor. 11, 28

29.

1 Cor. 10,
17.

1 Cor. 11, 20.

v vñse 35.

1 Num. 9, 13

flesh we eat, and drink his blood; so of our uniting together in his faith. For we (sayth the Apostle) that are many, are one bread and one bodie, because we all are partakers of one bread. Therefore must we come together for this communion, and tary v one for another, that as brethren we may eat and drink & rejoyce together before the Lord; which he that refuseth, or neglecteth; is worthy to be rooted out from amongst his people.

8. As the Saincts haue all a right and interest in the covenant of God, & scales of the same, wherein they haue & hold communion together: so haue and doe they also, in all other Christian spirituall duties, publick or private. For all the actions of the Church, being but a practise and performance of Gods Law; as the members haue their portion in the generall, so haue they also in the particulars: each one according to his place, calling, and measure of grace; given him from Christ the head. In the primitive church established by Moses, when publick actions were to be performed, the whole

whole congregation was assembled; as about the y making of the Tabernacle, & y Exo. 35, 1, all the furniture for the service of God; at 4. &c. the ordination and authorizing of the z Lev. 8, 3, a Priests and a Levites; at the first b ma- 4. &c. king and c solemnizing of the covenant, a Num. 8, 9, 10, 20. at the d renewing of the same; and at the b Deut. 5, 2, c repetition of all the Lawes & ordina- 3, 22. ces of the Lord. Vnto all and every of c Exo. 24, 3, the Israelites, was commended the care 4. &c. and observation of all Gods statutes; that d Deut. 29, 10 11, 12. neyther all nor any of them, f man nor e Dem. 1, 1. woman, nor familie, nor tribe, should &c. forsake the Lord, nor suffer among them f Deut. 29, 18 any roote to bring forth gall and worm- wood; but playnly g rebuke their neigh- g Lev. 19, bour when he synned in private, or testi- 17. fie against him h in publick if they could, h chap. 5, 1. and there were neede; to i bewray and i Dem. 13, 8. execute judgment upon open and noto- lev. 20, 2, 4. rious malefactors; euen the leprous and unclean, though the triall of them ap- k Lev. 13. pertheyned to the k Priests, yet all the l children of Israel were to looke that l Num. 5, 2, 4 such were removed out of the host; yea the care of the Priests purity in their ad- m Lev. 21, 1 ministrations, appertheyned m to all the 8, 24.

n 2Chro. 30, people. And long after, both in counsels, & in the redressing of publick evils & trespasses, all Israel indifferently, had their hand and presence; as the scripture sheweth. *Ezra. 10. 1. 9. 12. &c.*

o Act. 1, 15, 9. The churches in the Apostles dayes
 16. 23. and had also the like right and libertie, for
 6, 2, 3, 5. and the multitudes of beleivers, were both
 14. 23. beholders and actors in the commune
 p Act. 15, 2, affayres; as at the o choise and ordination
 4, 6, 7, 12, of church-officers; at the p deciding of
 22, 23. & 21 questions and controversies; at the ex-
 22. 1 cor. 6, communication or casting out of impe-
 2. &c. nitent synners; at the r choise & appoint-
 qmat. 18, 17 ment of men, to cary the grace or bene-
 1 cor. 5, 4 5, volence of the Saints, to their needy
 13. brethren; at the receiving & reading of
 12 Cor. 8, 19 the Apostles f Letters; and generally, in
 1 cor. 16, 3. the publick communion & fellowship
 f Rom. 1, 7. of the Apostles, & one of another. They
 1 thes. 5, 27, were also willed to exhort, & admonish
 2 Act. 2, 41, v each other, euen the x Officers of the
 42, &c. churches; to y mark diligently, & avoyd,
 vi Thef. 5, 14 the causers of division and offences; and
 2 thef. 3, 14, to looke that z no roote of bitterness
 15. sprung up and troubled them, least there-
 x Colo. 4, 17 by many should be defiled.

These

10. These and the like privileges in the faith and practise of the Gospel, are permitted to all Saints in all churches; which they must use in all ^a sobriety, order, & peace: not presuming above their calling, place, or measure of understanding; nor abusing their libertie to the trouble or annoyance of their brethren. And therefore ^b Elders or ^c Governours are set to rule the people, and together with the other Officers to weild the churches affaires. By which means confusion is avoided, & order observed in the Assemblies; as was in the primitive churches, where the Overseers and publick Ministers, ^d propounded, discussed, and carried matters in seemelines & peace. These guides are to ^e be heard, revered, and submitted unto in the Lord; they attend to the publick service of the church, and are as the hand, mouth, and eyes of the same; by such God of old ^f signified his will to the people; and by such ^g Christ gaue admonition to the churches in Asia, when he directed his Epistles to the Angels, whose contents concerned & were to be signified unto the whole ^h churches.

^a Rom. 12, 3,
16. 1 Cor. 14
33, 40.

^b 1 Tim. 5,
17.
^c 1 Cor. 12,
28. ^{act.} 20,
17, 28.

^d Act. 1, 15.
^e 15, 6, 7,
13.

^e Heb. 13, 7,
17.

^f Exod. 19, 3
7, 8.

^g Rev. 2, 1, 8
12, 18. ^h 3
1, 7, 14.

^h Rev. 2, 7,
11, 29. ⁱ 3,
6, 22.

shes. And these Overseers, that thus go before, help, direct, and govern their brethren, are not to impeach their freedom or power in any thing: for be they never so great they are not their own, but in the Churches to whom they administer, the churches being Christs; and Christ Gods.

II. And although God hath oftentimes called to the work of his Ministerie, men that were unlearned; as Peter, & Andrewe, and others, that were κ fishermen, Amos a heardman , and sundrie the like; and so can still (if it please him) make simple unlettered men, publishers of his Gospel, & teachers to his church: yet finde we in the scriptures, that the Church hath had some trayned up in studie and learning; by meanes whereof (God prospering their endeavours) they might be fitte to teach and governe the Church of God. The Levites that were taken in m stead of the first-borne of Israel, and giuen as a gift to the Lord, to doe the service of the Tabernacle of the Congregation: were trained up from their youth, to execute their ministeriall actions,

1 Cor. 3, 22,

25.

κ Mat. 8.

1 Amos 7, 14

Num. 8, 17

18. & 18, 6.

Num. 8, 24

1 Chron. 23,

24, 30.

actions, to play on instruments, and sing
songs of praise unto the Lord; likewise
in studie of the scriptures, for they were
to teach Iacob Gods judgments, & Is-
rael his law, & thereby to p^r turne many
from iniquitie. And their trayning up &
information, was under the hand of their
fathers and governours. These all, that
they might attend to the work of their
ministerie, had therefore no part nor in-
heritance among their brethren, the Is-
raelites, in the land of Canaan, in manu-
ring whereof to spend their time and la-
bours; but had their livelihood from the
Lord, by the tithes, first-fruits, and ob-
lations of Israel; that they might be en-
couraged in the Law of the Lord. Be-
sides these, there were in Samuels dayes
and after, others, called the 'sonnes of
the Prophets, (as well v^r married men as
others,) which had information, dire-
ction, & government by other ancient
Prophets and fathers in Israel. And these
sonnes of the Prophets, assembled yⁿ in
bands or companies, & had instruments
of musick, (as was the manner of Gods
service in those daies,) praying the Lord
and

o Dan. 33, 24.

p Mal. 2, 6.

q 1 chro. 25,

6.

r Dan. 12, 2,

2.

12 Chro. 31,

4.

r 1 Sam. 18,

5.

v 2 Kin. 4, 1.

x 1 Sam. 19,

20.

y 1 Sam. 30,

5. and 19, 20

z 1 Chro. 25, 1

2, 3, &c.

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and prophesying by the spirit of God, that came & prospered upō them. These besides their ordinarie busines, were sometimes of God, sometimes of other Prophets imployed in speciall affaires and messages. In many places in Israel were there such holy companies, as at Gods hill, ^c Kirjath-jearim; at ^d Naioth in Ramah; at ^e Bethel; at ^f Gilgal; at ^g Jericho; and at ^h mount Ephraim; and like it is, that in many cities of the other tribes there were such also. In the Christian Churches planted by the Apostles, were also ⁱ Prophets, and the exercise of prophesie, by other then officers of the churches; which prophets orderly spake in the publick assemblies, unto ^l edifying, and to exhortation, and to comfort. And for this, more then for any other spirituall gift, all the members of the church ^m are exhorted to labour, that so the church may be builded, & able men for officers may be founde, when neede requireth: and onely ⁿ women are exempted by the Apostle, from publike speaking in the churches in this exercise. According to which patterns, all churches

^a 1 Kin. 20, 25

^b 2 Kin. 9, 1.

^c 1 Sam. 10, 5

^d 1 Sam. 19, 20.

^e 2 Kin. 2, 3.

^f chap. 4, 38

^g chap. 25, 5.

^h cha. 5, 22.

ⁱ Rom. 12, 6

^{7.} 1 thes. 5, 20.

^{alt.} 13, 1

¹ cor. 14.

^k 1 Cor. 14, 29, 30.

^l 1 cor. 14, 29, 30.

¹ 1 cor. 14, 29, 30.

^m 1 cor. 14, 29, 30.

^{5,} and 39.

ⁿ 1 cor. 14, 34, 35

¹ 1 cor. 14, 34, 35

¹ 1 cor. 14, 34, 35

¹ 1 cor. 14, 34, 35

ches and people in them should covet, & endeavour for this grace, that some among them may be trayned up and employed in studie of the scriptures: that so there may be due furnishing of the ministerie, and building up of the body of Christ, to his praise, and his peoples salvation.

CHAPTER XIX.

Of the Communion of the Saints in civil things and humane.

VNTO the aforesaid spiritual communion among the Saints, is adjoynd an outward humane societie, for things concerning this life, and the help, comfort and peace of the same. This we may refer unto three heads; the one of Families; the other of Policies or Communeweales; the third of generall duties of loue and friendship, which nature it selfe teacheth and religion confirmeth among Gods people.

2. Families haue their foundation in marriage

^a Heb. 13, 4. marriage; which as it is ^a honorable ^a among all men, so chiefly among the
^b Mal. 2, 15. saints; who thereby haue a ^b godly seed, whereas the children of the wicked un-
^c 1 Cor. 7, 14. belcevers are ^cunclean. This state of life,
^d Gen. 2, 18, God ^d ordeyned in Paradise, whiles A-
^{22, &c.} dam was in his perfection, for mutuall
^e Gen. 1, 28. help and comfort, and for ^e propagatiō of mankind. And after the transgressiō,
^f Gen. 4, 17. it was continewed, as in ^f the world, so
^{&c.} in the ^g church, both for the causes afore-
^g Gen. 4, 25, sayd, and for the obteyning of that pro-
^{26. &c.} ^h seede that should bruiſe the Ser-
^{12. &c.} ^h pents head, and bring blessing upon all
^h Gen. 3, 15. families of the earth. And untill that
^{&c.} ⁱ 15, 3, 4, 5. seede, (which was Christ,) came; our
^{act. 3, 25.} Fathers generally embraced that kind of
ⁱ Den. 25, 5, life, and ⁱ thought it a dishonour to die
^{6. &c.} ^{gen.} childlesse: and since that time, it hath stil
^{30, 1. 1 sam.} beene kept in, and sanctified unto the
^{1, 6. Luk. 1} church, to such as saw good, or had
^{13, 25.} ^k ¹ Cor. 7, 2. neede so to line; ^k both for the avoiding
^{9, 5. 1 Tim.} of sinne, & for other help and comfort
^{5, 14.} which that estate affordeth. But they
^{1 1 cor. 7, 7.} which haue from God, ^l the gift to con-
 teyn their vessels in holines and honour
 without marriage, and which addicting
 them-

themselves to the service of Christ, m **Mat. 19,**
 finde it best for avoyding the burdens & **12. 1 Tim. 5,**
 cares of this life, to keepe themselves **5, 11. Luke 2**
 single, in virginite or widowhood; are **37.**
 countelled by o Christ and his Apostle **1 Cor. 7, 32**
 so to rest. Yet if any mary they p sinne **33, 34.**
 not; onely they must so live as q if they **o Math. 19,**
 were not married, & so use al other world- **12. 1 Cor. 7,**
 ly things, as if they used them not, be- **37, 38, 40.**
 cause the fashion of this world passeth a- **p 1 Cor. 28, 36**
 way. And in their marying, they must **q 1 Cor. 29, 31**
 haue care not to match themselves in an **1 Gen. 6, 2, 3**
 unequall yoke with unbelievers, (for **Eccl. 6, 27.**
 that hath alwaies beene reprov'd,) but **46. deut. 7,**
 onely in the Lord: though if they be **3. 12. 14. 9, 1,**
 married to unbelievers before they are **2. mal. 2, 11**
 called to the faith, they must not then **12.**
 depart, or put away. **1 Cor. 7, 39.**
1 Cor. 10, 12
13, 16.

3. The faithfull man & woman thus
 fastned in wedlock, are v heyres together v **1 Pet. 3, 7.**
 of the grace of life; and so ought to liue **1 Eph. 5, 32.**
 in peace and loue, the wife x being sub- **1 Pet. 3, 1,**
 ject to her husband (whose y glory she **y 1 Cor. 14, 7.**
 is) as unto the Lord. Their fellowship **z 1 Pet. 3, 7.**
 as it is in x spirituall duties, so also in hu- **a Gen. 2, 24.**
 mane; such as be a living and conversing **math. 19, 6.**
 together; b education of children, go- **1 Cor. 7, 8.**
 vernment **b Ephes. 6, 4**
1 Tim. 5, 10.

e Col. 4, 1. vernment e of servants, and ordering of
 pro. 31, 15. the familie; joynt d labour and diligence
 d 1 Tim. 5, 8. for their liuelihood; & all other offices,
 pro. 31, 16. whereby their mutuall loue, help, and
 17-19, &c. comfort may be mainteyned, in this ho-
 e 1 tim. 4, 1. norable state of life, which to forbid any
 3. Christian, is a doctrine e of Divils; and
 f Ephe. 5, 23, which is a shadow f of that mysticall and
 25. heauenly communion between Christ &
 2, 2, 10, 31 his church, whiles the man loveth and
 e ver. 28, 29. cherisheth his wife as g his owne body,
 h uer. 33. the woman again loveth, h feareth, and
 11, 2, 11, 4 obeyeth her husband. This societie en-
 i Rom. 7, 2. dureth i untill death, and can not be dis-
 k Mat. 5, 32. solved except k for adulterie, for which
 trespasse if the magistrate inflict not
 l Lev. 20, 10 death, according l to Gods law; the in-
 m Num. 5, juried person may m lawfully divorce &
 31. mat. 19, put away the offender.
 7, 8, 9.

4. The next in the family, are chil-
 n Psal. 127, 3 dren; which as they are the n inheritance
 o Eph. 6, 4. and wages of the Lord, so must they be
 psal. 78, 3, 4. o brought up and nourished in his feare;
 6, 7. for they are p his, and q holy from the
 p Eze. 16, 21 womb. And because foolishnes r is
 q 1 cor. 7, 14. bound in the harts of children, there-
 r Pro. 22, 15. fore; the parents are to govern s and cor-
 f chap. 23, 13, 14. rect

rest but without \propto provoking them to \propto Colos. 3, 21
 wrath, least they be discouraged. For
 them are parents also to \vee store up & pro- \vee 2 Cor. 12,
 vide for their maintenance, \propto marriage, & \propto 14. gen. 25,
 other necessities, what in them lieth; the \propto Gen. 24, 3,
 children againe \vee honouring and obey- \propto c. exo. 22,
 ing their fathers & mothers in the Lord; \propto 17. dent. 7, 3
 and \propto recompensing them, (if they can \propto yEph. 6, 1, 2
 and there be neede,) in their old age & \propto 1 Tim. 5, 4.
 povertie. And they that shal \propto smite curse, \propto prov. 23, 22.
 or blaspheme their parents, or stubbornly \propto 2 Exo. 11, 15
 refuse to obey them; are for such unna- \propto 17. Mat. 15
 turalnes, to die the death. \propto 4. pro. 20, 20
 \propto Den. 21, 18
 \propto 20, 21.

5. Servants are the last in the familie,
 inferior unto children both \propto in durance \propto Tob. 8, 35.
 and fidelity, yet as their fellowship may \propto heb. 3, 5, 5.
 be in the faith, for which their maisters
 should regard them \propto about servants, e- \propto d Phile. 1, 16
 ven brethren beloved: so in civill societie
 they are notwithstanding to be in \propto sub- \propto Tit. 2, 9, 10
 jection to their maisters, faithfull and
 pleasing the in all things. Of these, there
 be two sorts, 1 Free or hired servants; 2.
 and Bondmen or Slaues. Of the first sort
 were the poore Israelites, which \propto sold \propto Lev. 25, 39
 or hired out themselves for necessitie to
 their brethren, or were chaffed by their

g 2 King. 4, r 8 creditors. These were to be wel intrea-
 b Lev. 25, 4; ted like brethren, h not overruled with
 i Exo. 23, 2. crueltie, they were to be dismissed i in the
 k Lev. 25, 40 k called the Iubilee. And when they
 41, 54. went out, they were to be l liberally re-
 l Dent. 15, 13 warded with their masters goods. Of
 14. the latter sort were the heathens, either
 m Lev. 25, m bought with price, or conquered by
 44, 45. battle; which remayned servants alwaies,
 themselves & their seede after them. Ser-
 vitude, especially bondage, is a judgemēt
 of God upon the world for sinne; in-
 n Gen. 9, 25, flicted upon Chams n posteritie as a
 26. curse; yet is the curse by Christ taken a-
 way, in whom the bond and the free are
 o Gal. 3, 28. o one. And this was the case of many
 strangers in Israel, as of the Gibeonites
 the offspring of Canaā, upon whom their
 p Josh. 9, 23, fathers p curse for outward slaverie was
 q vers. 25, 27 inflicted; which they cheerfully q under-
 went, and had Gods favour and blessing
 upon their soules; they serving him, and
 he continewing them, (though Saul
 r 2 Sam. 21, sought to roote them out,) and r puni-
 1, 2, 3, &c. shing all Israel for their injurie. The like
 was also to be seene in others of that
 progenie,

progenie, whom Solomon subdued under ^f servile tribute, and whose children remayned among the Israelites after the captivitie of Babylon, (as did also the Nethinims of Gibeon,) and were named ^r *the sonnes of Salomons servants*. When such bondinen are brought to the faith of the Gospel, their civill servitude is not thereby at an end, no not though they haue ^v beleevving maisters; but they are still to giue honour, and do service, euen ^x hartily as to the Lord and not to men; for they serue ^y the Lord Christ in that estate, & are his ^z freemen therefore they should not ^a care for this yoke, yet if they may be free, they should use it rather. The maisters, are ^b to do unto their servants that which is just and equall, knowing that they also haue a maister in heauen: they may ^c chasten them but not oppresse them, nor contemne their judgement, ^d when they contend with them. Thus servants notwithstanding their freedom in the faith, are to be in subjection, and ^e humble themselves under the hand of their governours; they are to obey in ^f labour & attendance, in service ^g at home

1 Kin. 9, 21

Nehem. 11,
3. & 7, 60.

VI Tim. 6, 2.

x Colo. 3, 22,
23.

y verse 24.

z I Cor. 7, 22

a verse 21.

b Co' of. 4, 1.

c Gen. 16, 6

d Iob. 31, 13.

e Gen. 16, 9.

f Luke 17, 7,
8, &c.g Gen. 24, 2,
4.

h *Gen.* 14, 14 or abroad, in peace ^b or in war; & both
 15. maister & servant are to keepe commu-
 nio together in their holy faith, (where-
 i *Sam.* 2, 1. in is ⁱ no respect of persons,) without
 oppression, frawd, murmuring, or de-
 bate; till they end their dayes in peace, &
 come to the place appointed for all the
 living; where smale and great do lodge
 k *Iob* 3, 19. together, and k the servant free from his
 maister.

6. This much of families, which being
 wel ordered, and conjoynd in the faith
 of Christ, are as litle churches, so called
 l *Rom.* 16, 5. by ^l the Apostle; and ought to haue care,
 i *Cor.* 16, 19. whatsoever be done in others, that
 m *Iosh.* 24, m Gods true worship be continewd in
 15. *Gen.* 35, 2 them. The second sort of humane socie-
 n *Nam.* 1, 18 tic, is in Policies or Commune weals;
 20, 22. & c. which may be diversly constituted, lesser
 o *Exo.* 19, 6. or greater, and under sundry sorts of go-
 a *Act.* 10, 22. vernment. As many families compact
 p *Ezr.* 1, 2. together in one ⁿ tribe; many tribes in one
 l *Luke* 2, 1. nation or kingdome; many kingdomes
 q *Nam.* 7, 2. in p one Empire; & these menaged by one
 r *Ch.* 11, 16, or by many; by q Princes, r Senatours,
 17. f *Act.* 13, 20. f Iudges, t kings or v Kasars, as God shall
 i *verse* 2. dispose, and the publick states see best.
 v *Act.* 25, 11
 12.

For

For *x* all powers are of God, whatsoever *x* Rom. 13, 1.
 be their names, titles, dignities, or formes
 of regiment, and when or howsoever
 they be altered at the discretion of man,
 (in respect whereof they are called *y* hu- *y* 1 Pet. 2, 13
mane *z* creations, or ordinances, (they are *z* of creatures
 to be submitted unto for the Lords sake. *x* lide.

And this though they be unbelievers;
 how much more if they also beleue, &
 haue brought their glorie to the Church
 of Christ, and haue their *z* portion in the *z* 1 Cor. 48, 21
 holy land.

7. These magistrates if they be freely
 chosen of the church, must be of their *b* Deu. 17, 15
 brethren, *c* men of wisdom & good *c* ch. 1, 13, 15
 conscience, who must judge all causes a- *c* 6.
 right, and govern the people in justice, *d* 2 Sam. 23,
 and in the feare of God: whom the Co- *d* 3.
 mons are to honour, submit unto, & re- *d* 2. 20. 21
 verence, *e* in deede, word, and gesture, *e* Psal. 72, 9.
 as to the Lord; for *f* the word of God is *f* 19, 15, 104.
 committed unto them, and they there- *f* 13, 6, 7 Jude
 fore are called *g* Gods. This subjection *g* 18.
 is due unto all, whither *h* unto the King *h* 1 John 10, 35.
 as to the superior, or unto the Gover- *g* Psal. 82, 6
 nors, as they that are sent of him. It must *h* exod. 21, 6.
 be both openly and *i* secretly, even of *h* 1 Pet. 2, 13
i 14. *i* Eccl. 10, 22.

V 3 conscience,

k Rom. 13, 5

1 verse 1, 2, 3

m 2 Chro. 1,

10-12. n. w. u.

11, 17.

n Rom. 13, 4

6.

o Isa. 49,

23.

p Rev. 21, 24

q Isa. 60, 5, 6

9, 11.

r verse 10.

s Eze. 45, 17

t Chap. 17,

Isa. 10.

u 21, 12, 13, 14

k conscience, and not for fear of wrath onely. The communion of the faith, is not a cause, why eyther princes should forsake their place, titles, or dignities; or the people shake off their subjection. For seeing Magistracie is still Gods ordinance; none are meetet to execute it, to haue his word and sword committed to them, to carie his titles, and to judge in his congregation, then his owne seruants m furnished with his spirit. And seeing it is still his n ministerie for the good of his people, the punishment of malefactors, & praise of welldoers; none can better performe this dutie, and be o nourishing fathers & mothers of Christs church then Christians. Kings are not to cast away o but p bring their glorie and honour to Ierusalem, (as the gentiles do their riches,) and themselves to minister thereunto. 8. In which ministration, they both s mainteyn & conserue the true religion of God according to his word, and reforme things amisse, in themselves and their subjects, (as is before touched:) & also mainteyn civill peace, by executing mercie

y mercie and judgment, x justifying and
 delivering the poore & needy, & y beat-
 ing down the oppressor. Such magistrates
 z are eyes to the blind; feet to the lame,
 fathers to the poore; whose cause when
 they know not, they seeke out diligent-
 ly; breaking the jawes of the unrighte-
 ous man, and plucking the prey out of
 his teeth. And as their sword preserveth
 peace at home, so a it resisteth injuries
 from abroad; that they are not onely or-
 naments of commune weals, but their
 safety and strength under God; and may
 well be called, (as the Prophets name
 them,) the b Shields of the world. For
 which cause, all Christians as they may
 (by a Pauls example) be partakers of the
 benefit of their lawes politick, so do they
 owe th homage, service, & subjection unto
 them, should allow them maintenance,
 pay them tributes, and other like duties;
 in recompence of their cares, labours,
 and employments: that so mutuall peace
 and concord in the communion of the
 Saints, may all manner wayes be con-
 served.

v Psal. 107, 1

x Psal. 82, 3,

4.

y Psal. 72, 4.

z Iob 29, 15

16, 17.

a Iudg. 18,

27, 29. &c.

2 Chro. 32, 1,

25, 6. &c.

b Psal. 47, 9

and 89, 18.

hos 4, 18.

c A. H. 22, 25

28 & 25, 10

11.

d Rom. 13,

1-5, 6.

9. There remayneth yet an other

sort of civill duties among the Saints, generall unto all, married or unmarried, bód or free, magistrate or subject; which are, loue, mercy, relief, kindenes, courtesie, and many other the like sociable actions, at all times to be performed, of all persons as there is occasion, and according to their power and place. For Christians are to haue care of those that labour among them, are over them in the Lord, & admonish them; that they haue them in singular loue for their works sake, and let them f reape their carnall things which sow unto them spiritual. For God which willed Israel to beware g that they forsooke not the Levite, as long as they lived upon the earth, h because he had neyther part nor inheritace i with them, but was busied, in i teaching them the law, and other ministeriall acti- k ch. 10, 8, 9. ons, k for which the Lord himselfe would be his inheritance: hath also ordeyned, l that they which preach the Gospel, should live of the Gospel. And seeing for the service of Christ in that warfare, m they intangle not themselues with the affayres of life, because they would please

e 1 Thes. 5,
12. 13.

f 1 Cor. 9, 11

g Deu. 12, 19

h ch. 14, 27

i chap. 33, 10

k ch. 10, 8, 9.

l 1 Cor. 9, 14

m 2 Tim. 2, 4

please him that hath chosen them to be
 soldjers: they should have in their wants in Philip. 4.
 supplied by the church, that they be not 15, 16.
 forced to war at their owne cost; but 1 Cor. 9, 7.
 may eat of the milk of the flock which
 they feede, and be made partakers of Gal. 6, 6.
 all their goods; which will not onely be
 an incouragement to them in their mini-
 sterie, but also turne to the great good of
 such as relieue them, as it is written, ye
 shall giue unto the Priest the first of your Ezek. 44.
 dough, that he may cause the blessing to rest 30.
 upon thy house. And together with them,
 the poore, the strangers, the fatherlesse,
 & the widowes, (as was the manner in
 Israel,) are also to be releived; to them 1 Den. 14, 29
 we must open the hand & lend sufficient 1 Den. 15, 2.
 for their neede, and that without grudge
 of hart and elien freely, & looking for
 nothing againe, but expecting a blessing
 and reward from God. Pilgrims and
 strangers are to be harboured; our bre-
 thren in bonds y to be remembered, as
 though wee were bound with them; the
 naked to be clothed; the hungrie soule
 filled; the sick and distressed, to be visi-
 ted, tended, and comforted; & all other

good works, which are to be done unto
 all men, ^a especially to them which are
 of the household of faith. For these works
 of mercy, are better ^b then sacrifices; they
 are odours that smell sweet, ^a sacrifice ac-
 ceptable and pleasant to God, who can
 make ^c all grace to abound towards us;
 that we alwaies having all sufficiencie in
 all things, may abound in every good
 work, to an everlasting memorie of our
 justice, the ^d prayers of the Saints for
 us, with praye and thanks unto God for
 his unspeakeable gifts. These humane
 duties, are so united unto true religion,
 as God of old commanded them on his
 Sabbathes & solemne ^e feasts; Christ hath
 ordeyned ^f Deacons in his Church, and
 other Helpers for this ministration; be-
 sides the generall care of all the faithfull;
 and on every ^g first day of the weeke,
 (which were dayes of the Churches ^h as-
 semblies,) such care & provision for the
 poore was made, yea when occasion so
 required, the Christians ⁱ sold their pos-
 sessions and goods, and parted them to
 all men, as every one had neede; which
 work the ^k Apostles themselues a while
 looked

^a Gal. 6, 10.^b Hos. 6, 6.^c 2 Cor. 9, 8.^d ver. 13, 14^e Den. 16, 11^f Nehem. 8^g 1 Tim. 3, 12.^h 1 Cor. 14, 2.ⁱ 1 Cor. 14, 2.^j 1 Cor. 14, 2.^k 1 Cor. 14, 2.^l 1 Cor. 14, 2.^m 1 Cor. 14, 2.ⁿ 1 Cor. 14, 2.^o 1 Cor. 14, 2.^p 1 Cor. 14, 2.^q 1 Cor. 14, 2.^r 1 Cor. 14, 2.^s 1 Cor. 14, 2.^t 1 Cor. 14, 2.^u 1 Cor. 14, 2.^v 1 Cor. 14, 2.^w 1 Cor. 14, 2.^x 1 Cor. 14, 2.^y 1 Cor. 14, 2.^z 1 Cor. 14, 2.^{aa} 1 Cor. 14, 2.^{ab} 1 Cor. 14, 2.^{ac} 1 Cor. 14, 2.^{ad} 1 Cor. 14, 2.^{ae} 1 Cor. 14, 2.^{af} 1 Cor. 14, 2.^{ag} 1 Cor. 14, 2.^{ah} 1 Cor. 14, 2.^{ai} 1 Cor. 14, 2.^{aj} 1 Cor. 14, 2.^{ak} 1 Cor. 14, 2.^{al} 1 Cor. 14, 2.^{am} 1 Cor. 14, 2.^{an} 1 Cor. 14, 2.^{ao} 1 Cor. 14, 2.^{ap} 1 Cor. 14, 2.

looked unto. Good therefore and comfortable is it for all the Saints that haue this worlds good, to do good and to distribute, ¹because with such sacrifices ¹Heb. 13, 16 God is well pleased; that they be rich in good works; and redy to communicate; that with the godly Tyrians, ^mtheir occupying and their gain may be holy unto the Lord; whiles they hoord it not up, nor keepe it in store, but let it be for them that dwell before the Lord, for foode & clothing: by this meanes ⁿlay- ⁿ1 Tim. 6, 18, 19. ing up in store for themselves, a good foundation against the time to come, that they may obteyn eternall life.

10. Concerning other Christian offices, speciall regard must be had in all our actions of reverence and loue; for towards superiours, and the aged, men must shew all honour, in giving them their titles of dignitie, when they speak or write unto them, rising up, & bowing down before them for honour sake; they may not rebuke, but exhort them as fathers, they are to giue them the upper places, and suffer them first to speak in causes; and they againe are kindly to intreat

o Luke 1, 3.
act. 26, 25.
2 John 1.
p Lev. 19, 32.
1 king. 1, 16.
23. 1st. 2.
10.
q 1 tim. 5, 1.
1 sam. 1, 24.
15.
r Luke 14, 7.
8, 9, 10.
s Job 32, 4, 6.
7.

10th. 7, 19. intreat the younger sort as ^c children &
 philem. ^{ve}. 9. as brethren; yet as they may deserue,
 1 tim. 5, 1. ^v sharply to rebuke also. Amongst all,
 vit. 1, 13. there should be, in behaviour, ^f seemlines
 3 iohn 10. and ^x courtesie; in giving honour, ^y to go
 num. 32, 5. one before another; ^z saluting, kissing, &
 7--14. ^a embracing of friends, as there is occa-
 x Eph. 4, 32. sion. In words, ^b softnes, meeknes and
 y Rom. 12, gentlenes towards all, without ^c bitter-
 10. nes or wrath, clamorous or euill speak-
 z 1 thes. 5, 26 ing: euen then giving good words, and
 2 cor. 16. 20. blessing, ^d when we are reproched. In
 a Act. 21, 6. actions; dealing ^e friendly, simply, faith-
 b Tit. 3, 2. fully; neyther by force ^f oppressing, nor
 gal. 5, 23. by fraud, deceiving our brethren in any
 c Eph. 4, 31. thing; ready to ^g giue, lend, or pleasure
 d 1 Pet. 3, 9. them any way; and unto euerie honest
 e 1 Cor. 16, action ^h easie to be intreated; ⁱ rejoycing
 14. prov. 18. with them for their joy, and mourning
 24. 2 cor. 1, for their sorow. Nourishing good will
 12. 1 tim. 5, by ^k affabilitie, sociablenes, ^l lowly ca-
 11. riage, ^m louefeasts, and rejoycing toge-
 f 1 Thee. 4, 6. ther; that the bond of peace may by all
 g Mat. 5, 42 good and lawfull meanes be preserved
 h 1 am. 3, 17. amongst us during life; and when we are
 i Rom. 12, 15 parted by death, the living to ⁿ cary and
 k 1 Pet. 3, 8. accompany the dead unto the graue.
 l Rom. 12, 16.
 m Iude 12.
 n Luke 7, 12
 o Luke 7, 12
 p 2 sam. 3, 21.
 q c.

11. In this manner men carrying themselves, towards God whom they serue with reverence and with fear, & adore in spirit & trueth; also to their neighbours, with whom they are coupled in peace & amitie: the blessings of the Lord, as the ^oEze. 34, 26
rayn & showrs from heauen, are powred
upon them; this owne tabernacle & gra- ^pLeuit. 26,
cious presence, and the joyfull showt ^{11, 12.}
of a king is among them; & he wil ^qnum. 23, 28
rise the place of his feet. Against all for- ^rIsa. 60, 13.
reyn enemies he will defend them, ma- ^rPsal. 147.
king the barrs of their gates strong; sal- ^{13.}
uation will he set for walles and bul- ^rIsa 26, 1.
warks; euen himselfe will be a wall of ^vZech 2, 5.
fyre round about them; that they shall
dwell in the tabernacle of peace in sure ^xIsa 32, 18.
dwellings, and in safe resting places: He
will cloth them with garments of salva- ^ycha. 61, 10
tion; will cover them with the robe of
righteousnes; and adorne them with his
graces, as a bride garnisheth her selfe
with her jewels. Here will he make un- ^zchap. 25, 6.
to all people, a feast of fat things & full
of marow, a feast of wines fined and pu-
rified; feeding them with the fat of ^aPsa. 81, 16
wheat, and filling them with honey out
of

b 1/a 62, 3. of the rock. Sion shall be **b** a crown of
glorie in the hand of the Lord, & a roy-
all diademe in the hand of her God; and
c 1/a 5. as a **c** bridegrome is glad of the bride, so
will he rejoyce over her; and she againe
shall joy in him, and prayse his name,
ps. 148, 14 because **d** he hath exalted the horn of his
people, which is a prayse for all his
Saints, euen for the sons of Israel, a
people near unto him.

*Pray for the peace of Ierusalem: let them prosper
that loue thee. Psal. 122. 6.*

CHAPTER XX.

*How the Communion & peace of the Saints
is hindred by enemies without.*

A L T H O U G H the Church hath re-
ceived such grace and glorie, from
a **psa.** 84, 11 the Lord God her **a** Sun and sheild, that
she shay well be an **b** astonishment to the
b **psa.** 48, 4, kings of the earth, and wonder of the
5. world; as having **c** the Sun for her clo-
c **Rev.** 12, 1. thing, the moone for her footstoole, and
the

the twelve starres for a crown upon her head, whiles by faith & holines she hath d^d put on Christ, the ^c Sun of righteousness that is risen unto her, as she hath learned him of his f^f Apostles; and is hereby ad-^f vanced to heavenly dignity, that euen her g^g conversation is in heaven, so as she loveth no more h^h this world, of which she her selfe iⁱ is not, & the k^k fashion where-^k of passeth away: yet forasmuch as she hath both in her owne body, l^l paines of childbirth; whiles she is in travail to bring forth Christ, which by the preaching of the Gospel is m^m formed in her; & without herselfe, Satan (for his fiercenes a^a nⁿ dragon) o^o persecuting her in wrath, & warring with the remnāt of her seed, gathering his soldjers which are as the sand of the sea, to compasse about the tents of the Saints, the beloved citie; it shall be therefore good, that we take a view of these troubles and assaults; learn of God the end and use of them, & how we may either escape or overcome them, least we be offended, and our faith fayl.

2. That old crooked serpent, the enemy of mans salvation, perceiving the uniting

d Rom. 13, 14.

e Mal. 4, 2.

f 2 Pet. 3, 2.

g Philip. 3, 20

h 1 Ioh. 2, 15

i Ioh. 17, 14

k 1 Cor. 7, 31

l Rev. 12, 2.

m Gal. 4, 19

n Rev. 20, 2

o Cha. 12, 13

17.

p ch. 20, 8, 9.

uniting and communion of the Saints, to be a great help & furtherance of their happines; a prayse to their God, a damning to the world, & a comfort to themselves: doth therefore bend his utmost might & malice against this brotherhood that he may dissolue the same. He stirreth up the wicked multitudes, like the raging waues of the sea, that come out myre & durt, to belye & blaspheme the trueth and witnesses of Christ, accusing them of a noveltie, heresie, sedition, treason, and rebellion. He further kindleth this fyre, by his false Prophets, that cease not to inveigh against, and calumniate this little flock; and by their abused wit and learning, to proue & perswade that they are as bad or worse then they be reported of, both for their faith towards God, and loyaltie to the princes of the earth. Which princes, also, for like malice in themselves, or for that they feare the losse or impeachment of their honour and dignities; or because they loath the bonds and yoke of the gospel; or for to gratifie their people and subjects; are readie to turn the dint of

q Aa. 17, 18

q 24, 5, 14.

zechem. 6, 6, 7

x Amos. 7, 10

luk. 23, 2. job

19, 7, 28.

1 Kin. 22, 8

Num. 22, 3,

4. Mat. 2, 3.

v Psal. 2, 3.

x Ad. 12, 3.

q 24, 28.

of their sword, (wherewith they should conserue the trueth & peace of Christian religion,) against the Saincts, and especially their communion and assemblies; which seeme most dangerous, and are *Y Song. 6, 3.* indeed terrible to the world, as *an armie* with banners.

3. Hereupon they thinke to *2 worke 2 Exod. 1, 10* wisely, if any way they can hinder the propagation and increase of the church; whither by priue oppression, or open persecutio: though the wisdom of God hath sayd, *a Surely it is not good to condemn the just; nor that princes should smite for equitie.* Especially the *b men-children, 22.* the teachers, guides, and principall of Christs flock, are most maligned, and exposed to their tyrannie: though sometime neither women nor infants, can be exempted from their rage and crueltie. For which, these civill polities, with the heads and governours of them, unto who erewhile it was sayd, *c Ye are Gods, c Psal. 82, 6.* and *ye all are children of the most high,* are *d zeph. 3, 7.* now become more base then any men; *Prov. 28, 15* and are called in holy scripture, *d Lions, dan. 7, 4, 5, 6* *psal. 80, 13.* *Wolues, Beares, Libbards, Wild-bores;* and *luk 13, 31, 32*

e Dan. 7, 7, foxes : euen pourtrahed out by *e mon-*
8. rev. 13, 1, strous, savage, and deformed beasts ;
 2. for such their barbarous hayock, & mis-
 usage of the Saincts.

4. For loe, in their malignant hearts
f Num. 22, 3 they fret against *f* the people of God, and
g Dan. 11, 30 against *g* the holy covenant ; with their
h verse 36. & mouthes they speake evill, euen *h* mar-
chap 7, 8. veilous and presumptuous things, *i* blas-
i Rev. 13, 6. pheming Gods name and tabernacle, and
 them that dwell in heauen ; with their
 hands and hornes they smite & push the
k Heb. 10, 34 poore flock of Christ, *k* spoyling them
rev. 1, 9. jer. of their goods, banishing them out of
38, 6. 1 kin. their dominions, casting them into pri-
22, 27. and sons and dungeons, feeding them with
8, 3. bread of aduersitie and water of afflicti-
 on ; devising all cruell and exquisite tor-
 ments, to make their death miserable,
l Heb. 11, 35, *l* racking, stoning, hanging, hewing in
36, 37. dan. peeces, burning in fire, casting to wilde
3, 19, 20. and beasts, and many moe horrible tortures ;
6, 16. as the Lambs of Christ haue felt in all
 ages ; whiles children haue been brought
m Exod. 1, 22 *m* from the womb to their martyrdom ;
mat. 2, 16. and *n* women with child, ript up in their
n 2 King. 8, unnaturall crueltie.
12.

5. By this meanes, the communion of the Saints is oft times dissolved and
 o scattred; their shepheards and watch- o Añ. 8, 1.
 men p apprehended & killed; the whole p Añ. 12, 1,
 flock pursued, as q sheepe appointed to 2. &c.
 the slaughter. Some for feare denye and q Rom 8, 36.
 forsake the faith, and are r compelled to r Añ. 26, 11
 blaspheme. Some by flatterie are s cau- (Dan. 11, 30
 sed to sinne, and wickedly breake the 32.
 holy covenant, and to be the betrayers of
 their brethren. Such as escape these evils,
 sometime t wander up & down in sheeps t Heb. 11, 37
 skins and goatskins, destitute, afflicted, 38.
 and tormented, in desarts and moun-
 taines, in dennes, and caues of the earth.
 Thus, waters of a full cup are wrung out
 unto them; and now the v waies of Sion v Lam. 1, 4.
 lament, because no man commeth to the x Dan, 11, 31
 solemne feasts; for * the dayly sacrifice
 (whereby they were wonte publickly to
 worship God,) is taken away, and abo-
 minable desolation put in the place. The
 y sanctuarie and synagogues of God are y Psal. 74, 7
 burned; z Ierusalem broken up, made a 8.
 ruinous heap, the stones thereof layd in z Ier. 52, 7.
 dust, and the dead bodies of the Saints, psal. 79, 1, 2,
 cast to the foules & beastes of the earth. 3.

Then the faithfull mourn, because God
 a Lam. 2, 6, hath destroyed his congregation, caused
 7. the sabbaths to be forgotten, forsaken
 his sanctuarie, & giuen into the enemies
 hand the walls of her palaces: their eyes
 b verse 11. b fayl with teares, their bowels swell, their
 liver is powred upon the earth; and they
 c Amos 7, 14 cry out with the Prophet, c O Lord God,
spare we beseech thee, who shall raise up Jaakob, for he is smale.

d Isa 31, 9. 6. Thus God who hath d his fyre in
 Sion, and fornace in Ierusalem, melteth
 e Mal. 3, 3. his metall, e trieth and fineth his people
 as silver, and purifieth them as gold, by
 f Isa. 4, 4. the f spirit of judgement and the spirit of
 burning: draweth them to repentance, by
 g Lam. 3, 39 chastening g them for their sinnes, and
 40, 42. making judgement h to begin at his own
 h I Pet. 4, 17 house; consuming the drosse, & making
 known them that are approved; that the
 i I Pet. 1, 7. i triall of their faith, being much more
 precious then gold, that perisheth,
 (though it be tried with fire,) may be
 found unto prayse and honour and glo-
 rie at the appearing of Iesus Christ. For
 notwithstanding all the rage of the per-
 secutors, God will preferue to himself
 a little

k a little flock, unto whom he will be l a k Rom. 9, 27
 little Sanctuarie, in all places where they 29.
 are dispersed: who in this their desolati- l Eze. 11, 16
 on, yet pray with their faces m towards m r King. 8,
 Ierusalem; doe convene and meete toge- 47, 48. dan.
 ther n secretly for feare of their foes, and 6, 10.
 cease not to performe all holy duties un- n Ioh. 20, 19
 to God and one to an other, to the ut- ad. 4, 18, 19
 most of their power; and in all their af-
 flictions are o more then conquerours o Rom. 8, 37
 through him that loved them. For they
 p account the sufferings of this present p verse 18.
 time not worthy of the glory which shal
 be shewed unto them; they q consider q Heb. 12, 2,
 Christ their head, who for the joy that 3.
 was set before him, endured the crosse,
 and despised the shame, and is set at the
 right hand of the throne of God; who
 when he was both in name and power a
 Lion, appeared r as a Lamb killed, yet r Rev. 5, 5, 6
 behold she is alive for evermore, Amen; (Rev. 1, 18.
 and hath the keyes of hel and of death.
 And he it is, that raiseth up his children
 from death; he will prophesie, and their
 dispersed bones r shall come together si- r Eze. 37, 7,
 newes and flesh shall grow upon them, 8, &c.
 breath shall enter into them, and they

stand upon their feete an exceeding great army. For in their tribulatiōs, they haue
 v Rev. 7, 14 but washed their garments v white in his
 x Isa. 27, 9. blood; and this is all the fruit, x the ta-
 king away of their sinne; and the more
 the aduersaries vex them, thinking to
 y Exo. 1, 12. roote them out, y the more they multi-
 ply and grow: by patient suffering: they
 triumph; and by dying dayly, they attayn
 to life eternall. And God who hath
 chastened thē with rods for their good,
 will turn his hand upon their enemies,
 and scourge them with scorpions; they
 z Psal. 75, 8. shall z wring out and drink the dreggs of
 this cup of wrath; he that made them
 a Isa 27, 11. a will not haue compassion of them, and
 he that formed thē will haue no mercie
 b Dan. 7, 11. on them; the beasts shall be destroyed b &
 giuen to the burning fyre, and the righ-
 teous shall c haue dominion over them in
 c Psal. 49, 14 the morning. The zeale of the Lord of
 hosts will performe it.

*The Lord preserveth the soules of his Saints, he
 will deliver them from the hand of the wicked.
 Psalm. 97. 10.*

CHAPTER XXI.

How the peace and Comunion of the Church, is disturbed by troubles, & syns within it selfe.

BV T it is a small thing for Satan thus to molest the Saincts with troubles from abroad, for he hath meanes and instruments many in the church it selfe, to work the woe, yea often the ruine of the same; and he most delighteth to kindle contentions among brethren, knowing that such things are most offensive unto God, heaue to his people, and giue to the enemy occasion of reproch. The means are two, that he chiefly useth hereunto; 1 the infirmities of the Saincts, who though they would do good, yet through sinne that dwelleth in them, oft times doe the euill which they hate; 2. & the iniquities of false brethren and hypocrites, who alwayes are corrupted in themselves, and seeke to bring corruption into the whole body of the church.

2. For when the faithfull through commune fraylty, defyle their precious

soules & bodies, through the remaynders
 of sin; both the enemies without take oc-
 casion to ^a blaspheme; and the brethren
^a 2 Sam. 12, within to stumble and contend: as Moses
 14. was murmered against by his owne sister
^b Num. 12, 1 and brother, ^b because he had married an
 Ethiopian wife. And God himselfe is
 often angry with the whole church, and
 punisheth many, for the fault of a few; as
^c 1 Chro. 21, when David ^c sinned in numbring the
 1, 2. people, God in displeasure plagued Isra-
^d 2 Kgs 7, 14 el, ^d that of the there died senentie thou-
 sand men. Again, the home-bred warrs
 and dissentions, are heavier to the bre-
 threns harts, then all forreyn troubles,
 and many weak ones are offended, no
 lesse then was Rebekah, who feeling the
 children to strue in her bodie, made
^e Gen. 25, 22 question of her conception, & sayd, ^e *If*
it be so, why am I thus? But aboue all, the
 hypocrites in hart, doe increase wrath,
 & oft-timts molest the church of which
^f 1 Ioh. 2, 19 they ^f are not, though they be in the same,
 (like the ^g Apes and peacocks in Salo-
^g 1 Kin. 10, 22. mons ships,) being in deede the serpents
 feede, and apperteyning to an other
 kingdome then Christs, yet are thrust a-
 mong

mong the Saints through Satans malice. for to annoy them; God also permitting this for the triall of his elect. By these meanes, the litle bark of Christs church, hath ever beene tossed as with winds and tempests; and is like ever to be, so long as it is one the seas of this world: that none may looke for Angelicall perfection, or absolute peace upon the earth.

3. The Saints are subject, (if they be not wary, and haue their wits exercised to discerne good and evill,) to be ^h Heb. 13, 9. carried about with divers and strange doctrines; to fall into errors, heresies, & idolatries; Satan rayseth up euen among the teachers of the church, ⁱ Act. 20, 30. some speaking perverse things to draw disciples after them, and the people many of them are through their owne corruptioⁿ prone unto vice, euen set ^k on mischief. The ^k Exo. 32, 22 children of Israel living in Ægypt, defiled their selues with ^l the abominations ^l Eze. 20, 7, 8 and idols of that land; being brought out into the wildernes, and informed in the statutes of the Lord, they ^m there re- ^m verse 10, belled against him, sinned still, & ⁿ pro- ⁿ Ps. 78, 17 voked the most High, tempted God, & ^{40, 41.}

limited the holy one of Israel, made
 them a molten calf, and said this is
 thy God ô Israel, that brought thee out of
 the land of Ægypt, and committed great
 blasphemies. When they were entred in-
 to the good land promised to their fa-
 thers, there also they mingled them-
 selues among the hethen, & learned their
 works, & served their idols, which were
 their ruine. False prophets there were
 many among them, that seduced the
 people to errour and idolatrie, strength-
 ned their hands in evill, preached peace
 to the wicked, and put pillowes under
 their armes, but smote the righteous,
 grieved and killed (what in them lay) the
 soules of such as should not haue died.
 False teachers, (the Apostle sayth) there
 will be also amongst us, which privily
 shall bring in damnable heresies, even
 denying the Lord that hath bought them.
 The primitiue churches had wofull ex-
 perience hereof, whiles in Galatia they
 were soone remooved away to an other
 gospel, being bewitched by their misser-
 ders, who under pretence of the law of
 God, abolished them from Christ, and

Exo. 32.

Leu. 24, 10

Psa. 106, 35
36.

1 Cor. 23, 13,
14, 17.

1 Ezr. 12, 10
18, 19.

2 Pet. 2, 1, 2

Gal. 1, 6, 7,
6.

v chap. 5, 4.

made them fall from grace. And in many other churches, false doctrine fretted as a canker, and destroyed the faith of certayn, whiles some taught ^x the resurrection was past already; some with Iezabel & Balaam perswaded ^y to eat of things sacrificed to idols, & commit fornication, with other hatefull doctrine of the Nicolaitans, idolatrous doctrine of ^z worshipping Angels, Christ the head being let goe; the grace of God ^a turned to wantonnes, and God the onely Lord and our Lord Iesus Christ, denied; Antichrist, euen ^b many Antichrists entred in, to deceyue and destroy mens soules.

4. By such seducers, much trouble & discord was wrought among the people, some of ignorance, some of wilfulness receiving & walking in their errors; by whome the ^d way of truth was evil spoke of: others opposing against them, and ^e earnestly contending for the faith once giuen to the Saints. Especially the Apostles, and other trustie ministers of Christ, (to whose care the soules of men were committed,) set themselues against those falsers, by ^f the word of truth, by

x 2 Tim. 2.

17, 18. 1 Cor.

15, 12.

y Rev. 2, 14

15, 20.

z Colo. 2, 18,

19.

a Jude v. 4.

b 1 Ioh. 2, 18

c Jer. 23, 32.

d 2 Pet. 2, 2.

e Jude v. 3.

f 2 Cor. 6, 7.

the

the power of God, and by the armour of
righteousnes on the right hand and on

g *1 Tim. 1, 3.* the left: g commaunding men to teach
no other doctrine nor giue heede there-

h *2 Tim. 1, 13* to, but h keepe the true pattern of whol-
some words, in faith & loue which is in

i *Tit. 1, 9, 12* Christ Iesus; exhorting thereunto, i im-
proving and convincing them that spoke
13. against it, stopping their mouthes, & re-
buking them sharply that they might be

found in the faith. Those againe like

k *2 Tim. 3, 8.* k Iannes and Iambres resisting the trueth,

l *2 Tim. 2, 16* with l prophane vaine babblings, disputa-

m *1 Tim. 6, 5.* tions, and oppositions of science, falsly

m *3 Iohn 10.* so called, & m prating against them with

n *2 Cor. 10,* malicious words; and seeking to n dis-

10. grace them. And well was it with the

churches then, whiles those circumspect

carefull watchmen, the Apottles and

Euangelists lived among them, & tooke

o *Son. 2-15.* those o foxes, which destroyed the Lords

vinces: but after their departure there en-

p *Aff. 20, 29* tred p grievous wolues, not sparing the

flock; as by the innumerable heresies,

and lamentable decay of Churches since

their time doeth appeare.

5. As for doctrine, so about many

other

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other things alſo, contention hath often
 riſen through mens infirmities, & malice, *q Pro. 10, 12*
 and pride: that by errors in faith, & cor- *& 13, 10.*
 ruptions in māners, as by a double chain
 of iniquitie, many ſoules haue been fet-
 tered & afflicted. For ſome moved with
 envie, haue ſolde their brethren to ali- *r Act. 7, 9.*
 ants, and ſought for ſ to kill them: ſome *ſ Gen. 27, 41*
 through ambition would clime aboue *& 37, 20.*
 their calling; and t intrude into higher *t Num. 16, 1*
 offices; preſuming upon their own v ho- *2, 7, 9, 10.*
 lynes, and ſeeking to diſgrace others. *v verſe 3.*
 And as the Church of Iſrael was infa-
 mous x all Moſes dayes, for their idola- *x Den. 9, 22*
 tries, rebellions, and many murmurings, *23, 24. and*
 for which their karkeſſes fell in the wil- *29, 4.*
 dernes; and ſtriſe and y bloodſhed came y *Exod. 32,*
 among them: ſo after that they were ſea- *26, 27, 28.*
 ted in the land of Canaan, they continu-
 ed not long in peace together, but tribe
 with tribe z made war, & rent themſelues *z Inde 12. &*
 aſunder, to the greate reproach of Gods *20. 2 Sam. 2*
 true religion; and giving advantage to *& 3, 1. 1 kin.*
 the commune aduerſarie, to invade and *14, 30. and*
 diſpoſſeſſe them of their land. Yea euen *15, 7, 16, 32*
 in families betweene brethren, parents & *&c. iſa 9,*
 children, moſt bitter and bloody ſtriſe *22, 21.*
 brake

^a *Iudg.* 9.
^b *2 Sam.* 13.
^c *chap.* 15,
&c.

brake forth, as the stories of ^a Abimelech, ^b Amnon & Absalom, ^c Absalom and David, and sundry others doe declare. Also how they were divided, when Christ lived among them, into Sects & factions, Pharisees, Saducees, and other like, the historie of the Gospel everie where sheweth. Neyther were the Christian Churches, which the Apostles had planted, free of this leven; but contentions among them grewe unto schisme

^d *1 Cor.* 1, 11
12. *&c.*
^e *1 Cor.* 11,
18, 19.

and factions, ^d whiles sundry men followed and relied upon sundrie teachers in their publick meetings also, ^e dissentions were among them. Some ministers

^f *Philip.* 1, 15
16.

would of strife and envie ^f preach Christ to the people; some loving the preeminence, would tyrannize over the flock, forbidding to receive brethren sent by

^g *3 Iohn.* 9,
10.

the Apostles, and ^g thrusting them out of the Church. And amongst Gods elect most faithfull servants, & loving friends

^h *Gen.* 13, 7
8,
ⁱ *Num.* 12, 1,
^k *Gal.* 2, 11,
14.
^l *Act.* 15, 38,
39.

Satan did ^h his utmost to kindle the coles of emulation, dissention and strife; as betweene ^h Abraham and Lot, ⁱ Moses and Aaron, ^k Peter and Paul, ^l Paul and Barnabas; and among the Apostles generally

nerally, when there was contention,
 m who should be greatest, till they had m Luke 22,
 learned better of their maister Christ. 24, 25.

6. The poyson of sinne hath spread
 it selfe exceeding farre in Churches, and
 corrupted the manners & actions of all
 degrees. For Magistrates leaving the loue
 and cherishing of the people, n loved
 gifts, and followed after rewards; judg- n 1/3. 1, 2;
 ed not the fatherlesse, neither did the
 widowes cause come before them: they
 o pluckt off their skinnnes from them, & o Mic. 3, 1, 2
 their flesh from their bones, did eate 3. Zeph. 3, 3
 their flesh, and brake their bones, and
 choppe them in peeces as for the potte.
 Againe, the subjects p despised and p Iude v. 8.
 spake evill of their rulers, q rose up q Psal. 3, 1,
 and rebelled against them. The rich 2, 3.
 were unmercifull, & r cruel to the poor: r Mic. 6, 12.
 among the people and brethren of the
 the church, was bitter s envying, strife, s 2am. 3, 14,
 sedition, and reproch; every man t hun- 16, 10.
 ted his brother with a net, that they t Mic. 6, 2, 5
 could not trust in any friend, but must
 beware euen of her that lay in their bo-
 some. The teachers were v vayn talkers v Tit. 1, 10,
 & deceivers of minds subverting whole 11.
 houses

houses, teaching things which they
 ought not, for filthy lucre sake; the
 x *Lev. 3, 4.* priests x wrested the law; the Prophets
 y *Eze. 13, 4.* were like y foxes in the waste places, and
 z *Isa. 23, 15.* from them wickednes z went forth into
 all the land. Thus judgement was turned
 into wormwod, faith into heresie, Gods
 grace into wantannes, the libertie of his
 Gospel made a cloake of maliciousnes;
 and in sted of the gracious ornaments of
 a *Rev. 3, 17.* his spirit, there was a wretchednes, mi-
 serie, povertie, blindnes nakednes; they
 had a name to be alive, b but were dead.
 Nor this alone; for they hated such as re-
 buked them, and would not admit of re-
 proof, but c made their faces harder then
 e *1 Cor. 5, 3.* a stone; they killed the prophets d and
 d *Mat. 23, 37* stoned those that were sent unto them;
 even when Christ himselfe came among
 them, they would not receiue him, but
 e *Luk. 20, 14* sayd, this is the heire, e come let us kill
 him, and the inheritance shall be ours.

7. These and many moe like evils
 haue crept into the Churches of God,
 whereby they haue beene troubled, dis-
 tracted, and rent in peeces; much people
 haue been defiled and corrupted, and the
 Saints

Saincts haue had cause to complayn,
Thou hast multiplied the nation, but hast not ^f *Isa. 9, 3.*
increased their joy. Against these, the mi-
 nisters and witnesses of the Lord haue
 cryed out in their severall ages; being
 sent, & rising early to recall the synners
 into the right way. Who were threatned,
 that ^g Sion for their sakes should be ^g *Mica. 3, 12*
 plowed as a field, and Ierusalem made a
 ruinous heap, ^h and her habitation left ^h *Mat. 23, 38*
 unto her desolate; that Christ would
ⁱ warre against them with the sword of ⁱ *Rev. 2, 16*
 his mouth, and ^k remoue the candlestick ^k *verse 5.*
 out of the place, except they amended.
 And such as hearkned to the voice of
 their God, and turned unto him; had
 their iniquities forgiven, and their crim-
 sin finnes ^l made white as snow: but such ^l *Isa 1, 18.*
 as obeyed not, were ^m devoured of the ^m *verse 20.*
 sword; and ⁿ woe was unto their soules, ⁿ *Isa 3, 9.*
 for they rewarded evill unto themselves;
 and were called ^o reprobate silver, be- ^o *1a. 6, 30.*
 cause the Lord rejected them.

8. Thus cometh it to passe, through
 Satans malice, and mens corruption, that
 the citie of God, of which so glorious
 things are spoken in the scriptures; seem-

eth more vile & contemptible then any
 other place; the spouse of Christ ap-
 p^r Song. 1. 4. peareth p black, which was named the
 q^r verse 7. a fairest among women; her foes which
 r^r Psal. 48, 5, 6. feared and marveyled at her, doe hisse
 and say, *Is this the citie that men call, the*
 f^r Lam. 2, 15. *perfection of bewtie, the joye of the whole*
 t^r Hsa 54. 13. *earth?* her children, to whom t much
 v^r Eze. 9, 4. peace was promised; doe v mourne and
 crye, for the many abominations, that
 are done in the middes of her; and from
 x^r Lam. 1, 6. the daughter Sion, x all her bewtie is de-
 parted; being thus persecuted by the
 Dragon, hated and reproached of the
 world, molested and forsaken of her
 y^r Song. 5, 7. owne children, misused and y wounded
 of her watchmen, to the griefe and affli-
 ction of her spirit.

9. And if there were not a healing of
 this errour in time, but the gangrene suf-
 fered to spread and fret; it grew at length
 incurable, brought death and desolation
 upon the diseased Churches. For God
 z^r Isa. 1, 5, 6. after many warnings, and z much corre-
 a^r verse 21. ction, did at length disclaym the faithfull
 b^r Ier. 3, 8. citie, as a harlot, giue her b a bill of di-
 c^r Hos. 2, 2. vorse, and put her away; e she was no
 more

more his wife, nor he her husband; & his heart forsooke her, he left his heritage, he gaue the dearly beloved of his soule, into the hands of her enemies; and removed his glorie from amidst her. Then Ierusalem became, with all the inhabitants thereof as Sodom & Gomorrah: the house of Israel was reputed as dross, the congregation of the Saints turned to an habitation of diuils. And the Lords people that feared his name, were willed to forsake and come out from among them, to judge them harlots, to plead against them, and forsake all communion with them. Whereupon followed again most bitter strife, hatred and persecution, whiles they that refreyned from euill, made themselues a prey, and suffered all manner of misusage and affliction at their hands, which made q themselues drunk with the blood of the Saints, and yet boasted to be the Church and spouse of Christ, when they were the synagoge of Satan.

10. This is the troublous estate of the church of God on earth, more tossed

and tormented then any other people; of which church, (by reason of the many
 1 2Tim. 2, 20 hypocrites, & vessels of dishonour that
 are therein,) though the number were as
 1 Rom. 9, 27 the sand of the sea, yet but a remnant
 shall be saved; and except the Lord of
 hosts v had left us a seed, we had been
 v verse 29. made as Sodom, and had been like to
 Gomorrah. For which cause, it behooveth
 the Saints, to seek the Lord while
 he may be found, and medicine, while
 the disease is curable; For Christ hath
 ordeyned wayes and meanes for the
 purging of his church frō corruptions;
 or at least, for his elect to keepe them-
 selues pure and unspotted of these sinns;
 of which it remayneth to be spoken in
 the next place.

 CHAPTER XXII.

*How the Communion of Saints, may be
 purged of the evils that arise therein, by
 the power and censures of Christ: and how
 needfull it is for the Saints all, to looke
 hereunto.*

THE Lord Iesus, who is the author
 of grace & saluatiō unto his people,
 is also

is also the finisher of the same, and performer of his good work towards the; and as he ^a sweetned with a tree, the bitter waters of Marah, where also he made ^a Exo. 15, 25 26. Israel an ordinance, promising, that if they would hearken to his voyce, he would free them from all the diseases of Egypt: so hath he set and shewed us in the gardein of his church, ^b the tree of life, whose fruit is for meate, and leaues for medicine, to heale the nations with; that there is no disease incurable to his obedient people, but in all their troubles, tentations, offences, feares, and other soule-sicknesses; when they cry unto him, he ^c sendeth his word and healeth them, & delivereth them from their graues of corruption. Most wholsome lawes are left unto all churches, to redresse the evils that arise within them; which being wisely handled & applied, by those whose tongues are also ^d trees of life; are more effectually then the balm ^d Pro. 15, 2, 4. ^e of Gilead, to recover the health of the daughter Sion, though Babels sore ^e Jer. 8, 22. ^f can- ^f cha. 51. 8, 9 not be cured.

2. And first, the Saints, as they are

Y 3

most

most neerly united together in one body; so in the bowels of loue and mercy, they are to tender each one his neighbour as himselfe. And seeing all men ^{g Lev. 19,} have their ^{18.} burden of sinnes and infirmities upon them; we are exhorted to ^{h Psal. 38, 4} beare one an others burden, and so fulfill the law of Christ. If occasions then of offence be offered by misspeaking, we should remember, that he that sinneth ^{i Gal. 6, 2.} not in word, ^k is a perfect man, & in many things we sinne all; and that therefore we take that which is spoken, in the best part, beare harde words with meeknes of spirit, not rendring again evill for ^{l Pro. 15, 1.} evil, but with a ^l soft answer to put away wrath. If actions seeme offensive, or begin to breede strife; loue will teach us, ^{m 1 Cor. 13,} not to be provoked to anger, but with ^{4, 5.} long sufferance to beare all things; and to seeke by all gentlenes to compound ^{n Pro. 20, 3.} the controversie, for it is a mans ⁿ honour to cease from strife: therefore as Gods elect, holy and beloved, we should ^{o Colo. 3, 12} forbear and forgive one another, even ^{13.} as Christ forgave us. Thus by loving & ^{p Gen. 13, 8,} gentle demeanure, ^p Abram stayed strife ^{9.} betweene

betweene Lot and him; q Gedeon, be- q Indg. 8, 1, 2, 3.
 tweene the Ephraimites and him; r Da- r 1 Sam. 17. 28, 29, 30.
 vid, between his soldiers: Moses fought r 1 Sam. 30, 22--24.
 to doe the like ^s betweene two Israelites;
 and we ought all in the loue of Christ to
 labour thus to doe, for when offences
 arise, it shall be our *glory*, if we can *lasse*
them by, as ^t Salomon hath sayd. t Pro. 19. 11

3. But if the trespass be such, as we
 may not but insist upon, both for the ho-
 nour of God, who is offended, and soule
 of the sinner which is endangered, and
 our owne or neyghbours good, who are
 endamaged thereby: then are we bound
 to admonish the trespasser hercof, obser-
 ving two rules, 1. Loving cariage, as be-
 cometh brethren: 2. and secrecie, to
 concele the fault as much as we may. For
 the first, as all our things *must be done in* v 1 Cor. 16,
loue; so when a man is fallen by occasion 14.
 into any fault, we are willed to restore
 him *with the spirit of meekenes*, consider *x* Gal. 6, 1.
ing our selues, least we also be tempted.
 For the second, we are taught to *debate* y Prov. 25, 9
the matter with our neighbour himselfe, and
not to discover the secret to another; but to z Mat. 18,
tell him his fault *z betweene us and him* 15.

alone. And if by our reproof he doe re-
 pent, then is he won, or gayned, his soule
^a *1 am. 5, 20.* ^a saved from death, and we are to ^b for-
^b *Luke 17, 3* giue him in tendernes of hart, as God for
ephe. 4, 32. Christs sake hath forgiuen us; & in loue
 we ought to conceale his transgression,
^c *Pro. 11, 13* and burie the same, not ^c discovering it
^d *Pro. 17, 9* to others, nor ^d repeting it to himself; for
^e *16, 28.* such dealing makes diuision amōg prin-
 cipall freinds. But if he heare not our
 private admonition, then should we *take*
^e *Mat. 18, 16* *With us* ^e *one or two*, that in the mouth of
 two or three witnesses, everie word may
^f *2 Cor. 13, 1* be confirmed; & that so ^f by the second
^{2.} or third admonition, he may eyther be
 reclaimed, or not spared, but brought to
 further blame and censure. And if he
 will not vouchsafe to heare them, then
 are we to *tell it* ^g *unto the Church*, where
^g *Math. 18,*
^{17.} he may be rebuked of ^h many: and if he
^h *2 Cor. 2, 6* refuse to heare the church also, then is
ⁱ *1 Cor. 5, 4.* he, by the ⁱ power of Christ, which is
 giuen thereunto, for the judging of all
^k *verse 12.* ^k within the same, to be ^l cast out from
^l *verse 13.* among the saincts, when they are assem-
 bled, and to be *delivered unto* ^m *Satan*,
^m *verse 5.* for the destruction of the flesh, that the
 spirit

spirit may be saved in the day of the Lord Iesus; and whiles he remayneth in that impenitencie and excommunicate estate; all Christians are to ⁿ avoyd him, ^{n Rom. 16,} and all communion with him; as the ^{17. 1 cor. 5,} Jewes avoyded heathens and publicans. ^{11. mat. 18,} ^{17.}

4. The keeping of this rule, causeth much peace in the communion of the Saints; for by this orderly dealing with the partie all whispering, backbiting, slandering, & calumniating one of another, are stayd; sinnes which reigne indeede ^o among the profane worldlings, ^{o Rom. 1, 29} and heathens; but are not ^p sufferable in ^{30.} the citie of the Lord. By this, occasions ^{p Psal. 15, 3.} of grief and contention are cut off: for as ^{o 101, 5, 7.} *Without Wood, the fire is quenched, so Without a Whisperer Strife is silent.* By this, either the sinner is amended, whereat men and ^r Angels doe rejoyce; or the church ^{r Luke 15, 9} at least wise purged of the evill: for ^{10.} *he that hardneth his neck, when he is often rebuked, shall sodainly be broken off, and cannot be cured;* but the Churches wound is cured hereby, as an other proverb sayth, ^{r Prov. 29, 1.} *Cast out the scorner, and strife shall go out: so contention and reproach shall cease.* ^{r Pro. 22, 10.}

5. But if the sinne be openly committed, then must the sinner be rebuked *y openly*, that others also may feare; or if it be of such a nature, as tendeth to the seducing of men from God, though he that entiseth be neere and deare unto us; we are forbidden to spare or keepe him secret, for so may many be defiled by his privie suggestions; or if any secret hypocriticall practise be seene to impeach the truth of the gospel, or upright walking therein; such ought in publicke to be re-
 proved, as * Paul for the like fault blamed Peter before *all men*. Or if the crime be heighnotts, bloody, and dangerous to the life of others, by treason or trecherie: such mischief is both to be *y bewraied*, prevented, and punished; and bloodshed so defileth the land, as it cannot be cleansed *z* but by the blood of him that shedd it: such therefore (sayth a Salomon) *shall flee to the grave, let them not stay him.*
 6. The foresayd censures of Christ for rebuke and excommunication, are to be inflicted upon all the members of the church, without *b* respect of persons, as for other sinnes, so specially for errors and

y 1 Tim. 5, 20

21. 22. 23.

24. 25. 26.

27. 28. 29.

30. 31. 32.

33. 34. 35.

36. 37. 38.

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174. 175. 176.

177. 178. 179.

180. 181. 182.

183. 184. 185.

186. 187. 188.

189. 190. 191.

192. 193. 194.

195. 196. 197.

198. 199. 200.

and heresies, and contentions against the true faith. For an heretick must be *rejected* *c* after one and the second admonition; they that teach or receive doctrines which they ought not, must be *rebuked sharply*, that they may be found in the faith; they that cause divisions and offences, contrarie to the doctrine learned, *e* must be *diligently marked and avoided*; and such disquieters of the church, to be *f* cutte off. Generally, all *g* sinners and all *h* unruly persons, are liable to the Saints admonitions; and if any lust to be contentious, *i* the Churches of God haue no such custome; for the Lord is author *k* of peace in them all; neyther may the wicked be suffered *l* to remain in the communion of his people, but judgement *m* must be executed in the morning; neyther may any *n* favour euill doers; for he that justifieth the wicked, *him* (saith *o* Salomon) *shall the peoples curse*, *o* the nations shall abhorre him; but to them that rebuke shall be pleasantnes, and upon them shall come the blessing of good.

7. The causes why the saints must thus redresse the evils that arise among them,

c Tit. 3, 10.

d ut. 1, 11, 13

e Rom. 16,

17.

f Gal. 5, 12.

g Luke 17, 3

h 1 thes. 5,

14.

i 1 Cor. 11,

16.

k 1 Cor. 14,

33.

l Psal. 101, 4,

8, 1 Cor. 5,

12, 13.

m Ier. 21, 12

n Rom. 1, 31

o Pro. 24, 24

29.

them, are these. First, for the glorie of God, who commanded this dutie in his

p Levit. 19,
17.

q Lev. 4, 23
24--28.

r Num. 15, 30
31.

s Ios. 7, 19.

t Lev. 10, 3.

eze. 28, 22.

v s/a. 35, 8.

x Num. 19,

20, 22. lev.

22, 23, 15.

y Psal. 93, 5.

law p *playnly to rebuke our neighbour*; that so upon warning and sight of his sinne,

q he might bring his sacrifice and reconcile himselfe unto the Lord, whom he had offended; which if he regarded not, but should doe ought with a high hand,

he then was sayd, *r to blaspheme the Lord, and must be cut off from among his people, because he despised the word of the Lord, and broke his commandement.*

God then who is dishonoured by mens transgressions, will againe be glorified among them, eyther by their *s confession*

of, or *t punishment* for the same. For his way is holy, the *v polluted* may not passe by it; they defile *x his sanctuarie* and holy things; therefore they must sanctifie themselves that drawe neere unto him,

for *holynes y becometh his house for ever.*

8. Secondly, for the good of the sinner himselfe, who by these admonitions rebukes and censures, is oftentimes bettered; especially if he be the Lords elect.

For a prudent man when he is reprov'd,

z Pro. 19, 25,

z will understand knowledg, & a rebuke

finke-

sinketh more into him, ^a then an hun- ^{a chap. 17, 10}
 dred stripes into a foole: the censures of ^b 2 Cor. 2.
 the church are for his ^b humbling, and ^{6.}
^c salvation of his spirit in the day of the ^{c 1 Cor. 5, 5.}
 Lord. We owe this therefore as a dutie
 of loue unto our brethren, for their
 good; seeing loue ^d *covereth a multitude* ^{d 1 Pet. 4.}
of sinnes; and that is done, when ^e we con- ^{e 1 Tim. 5, 20.}
vert the sinner from going astray, and saue
 his soule from death. And hereupon it
 was, that God gaue that Law of rebukes
 in these words, ^f *Thou shalt not hate thy* ^{f Lev. 19, 17}
brother in thy hart, thou shalt plainly rebuke
thy neighbour, & g suffer not sin upon him: ^g or bear not
 For what greater hatred can there be ^{sinne for him,}
 shewed, then to see and suffer our bro- ^{as lev. 22, 3.}
 thers soule to perish; therefore Salomon
 was not afraid to say, that ^h *open rebuke* ^{h Pro. 27, 5.}
is better then secret loue. And David mind-
 ing this, did desire ⁱ that the righteous ^{i Psa. 141, 5}
 might smite him, for it should be a bene-
 fit; and rebuke him, for it should be a
 precious oile, which he wished might
 not faile from being on his head. How
 ever then the wicked esteeme of this
 heauenly ordinance, and hate thote that
 rebuke them, for which cause Christ for-
 bad

- kMat. 7, 6. bad k to cast these holy things & pearles
 to dogges and swine, which would but
 rente the giver; and Salomon, ^l to speak
 in the eares of a foole, which would de-
 spise the wisdome of their words: yet he
 m Pro. 9, 8. sayth, *m Rebuke a wise man, & he will love
 thee.* And an other prophet sheweth how
 men that by such wounds are drawen to
 amendment of life, will acknowledge
 rZech. 13, 6 and say, *n thus was I wounded in the house
 of my friends.* To verifie the proverbe,
 which teacheth, that howsoever the kis-
 ses of an enimie be pleasant, ^o the wounds
 of a lover are saythfull.

9. A third cause of these censures, is
 the benefit of the church; that it may be
 kept from the contagion & corruption
 of sinners, which is great & dangerous.
 For inasmuch as they are all one body &
 brotherhood; the fault of a few, yea
 even of one, may be a snare unto the
 whole companie. This Israel felt of old,
 when for p Achans sinne the Lord cha-
 stised the whole congregation, yea told
 p 10/7, 1, 4 them they were *q execrable*, and sayd he
 q verse 12. would be with them no more, except
 they destroyed the execrable thing from
 among

among them. And that correction was a warning to the church a good while after, and made them for feare of the like againe, severely to looke to their brethrens actions, when they seemed evill in their eyes, and to say unto them, if ye rebell to day against the Lord, even to morrow he will be wroth with all the congregation of Israel. This also the Church of Corinth felt, whiles for the suffering of one wicked man, as leaven among them, the whole lumpe of the congregation was so leavened, as the Apostle told them, *their rejoycing was not good, for that they kept the feast of their passeover Christ, with such four leaven among the, whereas in the shadowe thereof, the leaven of materiall bread was forbid to be eaten, upon paine of cutting off from Israel.* The whole Church is endangered when they neglect this duetie; first, because whiles impenitent sinners are suffred, their example is an evill president, & an emboldning of others to doe likewise: as euen the heathens y could tell King Ahashueroth, about Queen Vashties offence; whereas if the scorner be switten,

z the

2 *Pro. 19, 25* *the foolish will beware.* And God who pu-
 a *Num. 26,* nisheth some, for an *a* example to others,
 10. 1 *cor. 10* would also haue his Church to chasten
 6. evill doers, that *b* *all Iffrael may heare and*
 b *Deut. 17,* *feare, and doe no more presumptuously ; be-*
 13. *c* *Pro. 1, 10* cause some will not sticke to *c* entise and
 11. *o 7, 10* perswade others unto their vices ; espe-
 13, 21. *d* *Pro. 9, 14.* cially *d* hereticks, which leuen mens
 15, *e* *c.* soules with false doctrine, entangle the
 e *Ast. 20, 30* weak consciences, *e* draw disciples after
 11. 1, 11. them, *f* subvert whole houses, and steale
 g 2 *Sam. 15,* away the harts of the people, as *g* did Ab-
 6. salom ; such therefore are to be discover-
 ed and cast out, that all may know, and
 beware of them. Needfully then the
 h *Heb. 12, 15* Apostle warneth to *h* let no roote of bit-
 ternes spring up and trouble us, least
 thereby many be defiled ; for *dead flies*
 i *Ecl. 10, 1.* *i* *causeth to stinck and putrisie the oyntment,*
 of the *Apothecarie* ; *l* cornfull men (as the
 k *Pro. 29, 8.* proverbe *k* sayth,) *bring the citie into a*
 l *Ecl. 9, 18.* *snare ; and l* one sinner *destroyeth much*
good.

10. A fourth cause why the evill must
 be purged out of the Church, is to stop
 the reproaches of the world, and those
 without. For they take occasion by the
 sinnes

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sinnes of Gods people to ^m speake evill ^{m Titus 2, 5.}
of them and of the trueth and doctrine ^{1 Tim. 6, 2.}
they professe; how much more will and
may they doe this, if there be no rebu-
king and censuring of the sinners. As
God himselfe therefore hath a care, that
his name ⁿ should not be polluted be- ^{n Ezek. 20,}
fore the heathen, by the punishment and ^{9, 14, 22.}
destruction of us his people; so ought
we againe, to haue our ^o conversation ^{o 1 Pet. 2, 12}
honest among them, that God may be
glorified; and his name not ^p blasphem- ^{p Rom. 2, 23}
med by our transgression of his law. And ^{24.}
such as breake out unto ^q infamous vi- ^{q 1 Cor. 5, 1,}
ces, eyther speedily to repent and amend ^{&c.}
them, or to be cast out from the fellow-
ship of God and his people; so shall the
throne of Christ our king be stablished
in justice, when the wicked are taken a-
way before him, ^r as when *the drosse is ta-* ^{r Prov. 25,}
ken from the silver, there proceedeth a vessell ^{4, 5.}
for the finer.

11. This care of keeping the church
cleane and pure, the Lord hath required
in all ages, by many lawes and rites, lead-
ing men hereunto. Himselfe first practi-
sed it, by the ^s rebuking and calling to ^{s Gen. 3, 9,}
^Z ^{10, 11. &c.} repen-

repentance of our first parents, that sinned in paradise; and afterwards by admonishing, and excommunicating Cain. The patriarchs y Noah and Abraham, executed these judgements on their own children, when the heighth of their sinne so deserved. So soone as the host of Israel was x constituted and ordered, God provided for their holines and puritie in that order wherein he had set them, by causing all sorts of evill to be removed away. First he commanded, that such as had corporall & ceremonial pollutions, as y leaprosies, or issues, or were defiled by the dead, should be put out of the host. Ater that, for sinnes and trespasses, whereby both soule and bodie were indeede defiled, he required z confession, restitution, and sacrifice. And lastly for the finding out and purging of secret sin, he ordeyned a that severelaw of gealousie, with the bitter curse-bringing water, and dreadfull effects of the same; by all these teaching them, carefully to cleanse, both themselves and the congregation; which that they might the better minde and obserue, he afterwards enacted for the

z Gen. 4, 6, 7
11, 12, 14.

y Gen. 9, 24
25. and 21,
9, 10, 12, 14
Gal. 4, 30.

x Num. 1, 2,
3, & 4 chap-
ters.

y Num. 5, 2,
3.

z verse 6, 7,
8.

a verse 12,
13--30, 31.

the lightest, euen the ceremoniall un-
cleannes, that the man which purified
not himself according unto the rites pre-
scribed, should be ^bcutte off from a- ^bNum. 19,
mong the congregation, as having de- ²⁹
filed the sanctuarie of the Lord: the like
he did for all other ^cpresumptuous sin- ^cNum. 19,
ners whatsoeuer. And these lawes were ^{27, 30, 31.}
kept in Israel, executed ^damong the ^d2 Chron. 23,
people; euen upon kings, who were ^{19. Ezra 6,}
^erebuked for their sinnes, and thrust ^e1 Sam. 13,
out for their leprosies. Christ also, ^{13, 14. & 15}
and his Apostles haue giuen many rules, ^{19, 23, 26.}
(as is before shewed,) for clensing the ^{2 Chron. 26,}
churches of sinne. ^{18, 19, 20,}
^{21.}

12. The keeping of which rules, be-
longeth to all the Saints, as the com-
mandement directed of old ^fto the ^fNum. 5, 2.
children of Israel, and in the new testa-
ment to all the ^gbrethren and Church,
doth shewe. It is a dutie of loue, from ^gMath. 18,
which no Christian can be exempted; to ^{15. 1 Cor. 5.}
be performed by the word of God,
which is giuen unto all, as a two edged
sword, to execute vengeance and re-
bukes, ^hto binde both Kings and No-
bles, and execute on them the judge-
^hPsalm 149,
^{5-8.}

ment written: this honour (sayth David) shall be ⁱ to all the Saints. But chiefly this perteyneth to the ministers and watchmen of the church, who having the word of reconciliation ^k committed unto them, and overseeing the manners of all the flock; must preach that word, ^m be instant in season, and out of season, improve, rebuke, and exhort, with all long suffering and doctrine; they must heare the word at Gods mouth, ⁿ and give the people warning from him, admonishing them of their wicked waies, els they shall die in their sinnes, and their blood shall be required at those watchmens hands: they ^o must teach the people the difference betweene the holy and profane, and cause them to discern betweene the uncleane and the cleane. These haue the keyes of the kingdome of heauen, in more speciall manner ^p given unto them, for the binding and loosing of sinnes by the publick ministerie of the word: they are to guide and goe before the people, as in other affayres, also in administring the censures of the church. By such God of old did ^r pluck up

1 Psal. 149, 9
1 Cor. 5, 19

1 Act. 20, 28.

in 2 Tim. 4, 2.

in Ezek. 3, 17
18. &c.

o Ezek. 44, 23.

p Mat. 16, 19
Job. 20, 23.

q 1 Cor. 5, 3.
1 Tim. 1, 20.
1 Pet. 1, 10.

up and roote out, destroy and throwe
downe, and againe build and plant; by
such he cutte downe sinners in Israel, *(Hos. 6, 5.)*
& slew them by the words of his mouth.
Vnto such the people are to hearken,
obey, and submit themselves; yet al- *z Heb. 13, 27*
so to admonish them againe if neede so *v Colo. 4. 17*
require, and not suffer themselves to be *lev. 21. 8, 24*
seduced by false doctrine, y brought *x 1stohn 2, 28*
into bondage, deuoured or smitten on *26, 27.*
the face; but stand fast in the fayth and *y 2 Cor. 11,*
libertie of the Gospel; and when any *20.*
is cast out from among them, or againe *z Gal. 5, 1.*
received in, that it be the joynt action
of the church assembled, as Christ and
his Apostle haue giuen direction.

13. Thus are the hurts of the daugh- *z Mat. 18, 17*
ter of Gods people to be healed by ad- *18, 20. 1 Cor.*
monitions, exhortations, rebukes, de- *5, 4; 13. 2 Cor.*
nunciations, censures, and wo- *2, 7, 8, 10.*
es; a more wholsome and pleasant balme,
then the sweete words of them that
crye peace peace, when there is no *b Ezek. 16,*
peace: for the *23.*
blewnes of the wound ser- *z 1stohn 2, 28*
ueth sometimes *d to purge the euill, and* *d 1stohn 20,*
the stripes within the bowels of the belly. *30.*
By such meanes the Saincts are brought

to the correction of life, shall lodge among the wise: but he that hardneth ^q Prov. 29, 1 his neck when he is rebuked, shall sodainly be destroyed, and cannot be cured. Such therefore must more roughly be intreated, and ^r judgements denounced against them; and if they convert not, as in their ^s transgression is their ⁱ Pro. 29, 6. snare, and they are holden ^r with the ^c chap. 3, 22. cordes of their owne sinne; so must they also by their brethren ^v be bound, and ^v Mat. 18, 18 their sinnes ^x reteyned; & God in heauen ^x Ioh. 20, 23 will confirme this censure against them. Then are they till they repent and humble themselves; ^y put away and separated ^v 1 Cor. 5, 13 from among Gods people, ^z excluded ^{ezra} 10, 8. the heavenly Ierusalem, regarded as ^z Rev. 22, 15 strangers from the commune wealth of Israel, as ^a heathens and publicans; and ^a Mat. 18, 17 for despising correction, are almost brought ^b into all evill, in the midds of ^b Pro. 5, 12, the congregation and assemblie. And ^{14.} if they continue still to hate correction, they ^c shall dyc; such judgements hath ^c Prov. 15, 10 the Lord appointed for ^d I corners, and ^d cha. 19, 29 stripes for the back of fooles. By this meanes the bodye of Christ is disbar-

dened of noysome rotten members, the
 e *John* 15, 2. e fruitles branches are taken away from
 f *Lech.* 5, 8, 9 the vine; the woman f *Wickednes* pressed
 11. downe in her bushell, is lifted up & car-
 ried away from Ierusalem to Babylon, in
 the Land of Shinar, her owne proper
 place; the old leaven being purged out,
 the congregation joyntly is a sweete and
 g *1 Cor.* 5, 7. & new lump, as the members severally are
 unleavened; and keepe a holy and joyfull
 feast unto the Lord; who now is turned
 h *Iosh.* 7, 26, h from his fierce wrath, which was kind-
 11, 12. led for the transgressors. Then he that is
 left in Sion, and remayneth in Ierusa-
 lem, may be called holy, everie one writ-
 i *Isa* 4, 3, 4. ten unto life in Ierusalem, i when the
 Lord hath washed the filthines of the
 daughters of Sion, and purged the blood
 of Ierusalem out of the midds thereof,
 by the spirit of judgement, and by the
 spirit of burning.

*The wayes of the Lord are righteom, and the just
 shall walke in them; but the wicked shall fall
 therein. Hof. 14, 10.*

CHAPTER XXIII.

*How farre the Saints may hold, and walke
in Communion together, if offences be
not removed.*

IT falleth often out, through the default & neglect of churches, that the foresayd law and power of Christ is not duly practised, but sinners suffred and wincked at, yea sometimes justified and upheld; by reason whereof, all kind of iniquitie wexeth and aboundeth, to the dishonour of God, the reproach and grief of men. The duties therefore of the Saints, what then they are to doe themselves, and what to beare in others, is needfull to be considered: for their covenant with the Church, perswadeth them ^a to peace and concord, and not to ^a Ephes. 4. 3. schisme, or rent away from the fellowship; againe their covenant with God, bindeth them to the obedience & keeping of ^b all his commandements, with ^b Dent. 8. 1. ^{ephes. 5. 7, 10} reproofe of, and departure from all ^{prov. 4. 26} ^{27.} evill.

2. In this straight, regarde is to be giuen, first unto the cause & thing it self, which is done or suffred amisse; secondly unto the handling thereof; & dealing about the same. For the cause it selfe, that in questions and disputable controversies the Saincts beare one with another's infirmities, & diversitie of judgement, especially for the present, till the trueth be tryed out, eyther among themselves, or by the help of other churches; which was the practise in the Apostles dayes; as also in Moses law, for hard and doubtfull matters, the people dispersed through their cities and tribes had aide of the Senate in Ierusalem. In this case therefore all Christians should mind the counsell of Gods wisdom, f not to be wise in themselves; g if they be otherwise minded, God shall reveale even the same unto them; they know not perfectly, h but in parte. Or if it be a personall controversy, that as much as they may, they fulfill Christs Law, to i beare their brothers burden, and procure their owne glorie, k by passing by an offence: rather to l suffer wrong and susteyne harme, then by

c Rom. 14, 1
2, & c. & 15
1. phil. 3, 15.

d Act. 15, 1,
2. & c.

e Dent. 17, 8
9. 2 Chron.
19, 8.

f Rom. 12, 16

g philip. 3, 15.

h 1 Cor. 13, 9
10.

i Gal. 6, 2.

k pro. 19, 11

l 1 Cor. 6, 7.

strife

strife and contention to cause reproach;
 remembring his counsell which sayde,
be not just overmuch. But if the doctrine
 be erroneous, and pernicious for
 the infecting of mens soules, and with-
 drawing them from the faith; if the pra-
 ctise be wicked, superstitious, or ido-
 latrious, violating Gods covenant, inju-
 ring their brethren, or defiling them-
 selves, to the slander of the Gospel; then
 all the Saints must neither suffer (so far
 as is in their power,) nor partake at all
 in any such evil. Yet before they make
 any breach, or departure from the
 Church, they are to use all meanes
 humbly, meeke, peaceable, and orderly
 manner, for their redresse, as is
 shewed.

3. That transgressions may not be
 suffered in churches, the reasons in the
 former chapter alledged, doe prove; &
 may further be confirmed by the re-
 prooffe that Christ sent to the Angels &
 Churches of Pergamus and Thyatira, for
 having & suffering false teachers among
 them, that drew the people into sinne;
 of this fault they were willed to repent;

or els he would fight against them with
 1 Rev. 2, 23. the sword of his mouth; and * kill their
 children with death. And such as had
 kept themselves from these corruptions
 v vaise 24, were v willed to hold fast that which they
 25, 26. had, unto the end. On the other hand,
 he prayes the Ephesians, that they could
 x vaise 2. not * beare with them which were evil,
 but had tried and founde out false Apo-
 stles. And this marke Salomon set on
 y Prov. 28, 4 them that keepe the law, that y they will
 set themselves against the wicked.

4. And that the Saints may not for
 fellowship with the church or any mem-
 bers thereof, doe any evill thing, eyther
 in Gods worship or the affayres of man;
 the very forme of the law giuen to them
 all jointly and severally sheweth; for
 God speaketh to everie soule apart,

2 Exod. 20. 2 Thou shalt have no other Gods before my
 face; and so in all the other precepts.
 And least by the errour of many, any
 should be withdrawen from this obedi-
 ence; he gaue another expresse law,

a Exo. 23, 2. 2 Thou shalt not follow a multitude to do evil.
 After that, when corruption spred a-
 b Hos. 4, 15, mong the people, he sayd, b though thou
 Israel

Israel play the harlot, yet let not Iudah sinn.
 And so farre ought all to be from sin-
 ning for company, as they should say
 with Iacob, *c into their secret let not my c Gen. 49, 6.*
soule come; my glorie be not thou joyned
with their assemblie; and with David,
should d hate the assemblie of the evill, and d Ps. 26, 5, 6
not sit with the wicked; but wash their
hands in innocencie, and compasse the
Lords altar; for howsoever men joyne
together in sinne, yet hand in hand c the c Pro. 11, 21
wicked shall not be unpunished; the soule
that sinneth f it shall dye; and whither it f Exe. 18, 4.
be g man or woman, or familie or tribe, g Deu. 29, 18
which shall turne their heart away from 19, 20.
the Lord, and so persist, blessing them-
selues in their evill, he will not be mer-
cifull to such a person, but put out his
name from under heaven. And the Lord
when he taketh his by the hand, teach-
eth them, h not to walke in the way of such h Isa. 8, 11,
people, but to sanctifie and feare him. Is. 1, 17, 18
 This then is the dutie of everie soule,
 that they keepe themselves pure, and re-
 fraine from all wickednes, that so the
 praise of Iudah may come upon them,
 which i yet ruled with God, and was faith- i Hos. 11, 12
 full

full with the Saints, when Ephraim compassed the Lord with lyes, & the house of Israel with deceit. So also shall their reward be

Rev. 3, 1, 4 with those & few names in Sardis, (which church had a name, that it lived, but was dead,) which had not defiled their garments, and should walke with Christ in whites, for they were worthy.

1 Tim. 5, 22 Moreover the Saints must have care of their communion in the Church, that by reason of their brotherhood and corporation, they ~~partake not with other mens sinnes~~. True it is, that some hypocrites will cary themselves so cunningly, that they can hardly be discovered or avoyded, howsoever in godly gealousie they may be suspected; such must be borne with patience, till their sinnes be tripe. And it appeareth, that the Apostles themselves were much troubled with such, whom they therefore called

2 cor. 11, 13, 14, 15. in deceitfull workers, for that they could

(like Satan) transforme themselves into the Apostles of Christ, and ministers of righteousness; and these sought ^{an} occasion ^o philip. 1, 15, against the faithfull servants of God, ^{16.} and would impurely, ^o even of envy & strife,

strife, preach Christ, supposing to adde
 more affliction to their bands; neyther
 hath the Church in any age beene with-
 out such tares; whose judgement is with
 the Lord not farre off, and their dam-
 nation sleepeeth not. But if their wic-
 kednes be apparant, they must eyther be
 reclaymed from their sinne, or rejected:
 otherwise the whole church may be p le- p 1 cor. 5, 6.
 vened, and in fault also, as before is pro-
 ved. And when eyther in Gods worship,
 corruptions are admitted; or the open
 wicked suffred unamended: all the god-
 ly ought not onely to reprove and wit-
 nesse against these evils, but refrayn from
 partaking with the Church in them. So
 did the prophers, and holy men of old
 themselues; and so they taught others.
 When false worship was set up in the
 churches, they warned the people *not* q Hos. 4, 15.
to come there; when false prophets taught
not to heare them; yea though they were
 their owne children, *to thrust them* 1 ser. 23, 16.
through when they prophesied. And ge-
 nerally for all iniquitie against God and
 men, they taught everie one *to refrayn*, 1 Ezr. 13, 10
 as they loved their liues and salvation: to 12, 13, 14.
 20.

v **Eze. 18, 30** v turne themselves, and cause others to
 31. turne from all their transgressions; be-

cause they should be judged everie one
 according to his waies. Hereupon the
 godly when they could not reclaim their

x **Eze. 9, 4.** brethren, both x *mourned and cryed* for all
 the abominations done among them, &

y **Isa 59, 15.** also y *refreyned from evill*, whereby they
 made themselves a prey to the wicked;

z **Isa 66, 5.** who z *hated them*, and cast them out for
 Gods name sake; yet they againe were

a **Eze. 23, 45** taught, to a *judge them after the manner of*
 b **Hol. 2, 2,** *harlots*; to b *pleade with their mother* (the

3, 4. church) *that she was not the wife of the*
Lord, nor he her husband, but for her a-

dulteries she should be slaine, and her
 children unpittied, if she took not away

her fornications out of her sight. And in
 c **Ier. 11, 15.** Jeremies dayes the Lord asketh, c what

his beloved should tary in his house, see-

ing it had committed abomination with
 many? and the holy flesh, (that is the

d **Hag. 2, 13,** flesh d *of the sacrifices*,) was gone away
 14, 15. from them, (being defiled by their im-

pure actions, and therefore rather to be
 e **Lev. 7, 19** e *burnt with fire, then eaten of any man*;)
 for when they did evill, they joyced;

so that it were better for everie godly
 one to separate, then communicate with
 that worship, where (as another ^f Pro-
 phet sayth,) the sacrificing of bullocks &
 sheepe, was as if *they had slaine a man, or*
cutte off a dogs neck, or offred swines blood,
 and the memorie of incense, as if they
blessed an Idol; they having chosen their
 owne waies, and their soule delighting
 in their abominations. In like manner
 did Christ informe his Apostles, and
 they the churches; that they should not
 admitte of any erroneous doctrines, or
 partake in any evill act with the Scribes
 and Pharisees, but ^g let them alone like
 blind guides, & ^h save themselves from ^h *Ab. 2, 40.*
 that froward generation; to ⁱ haue no
 fellowship with the unfruitfull works
 of darknes; to ^k separate, and turn away ^k *1 Tim. 6, 5.*
 from false teachers, and evill doers; to ² *1 Tim. 3, 5.*
^l trie the spirits, & having tried all things,
 to keepe onely ^m that which was good; ^m *1 The. 5, 21*
 to refuse all fellowship with false tea-
 chers, ⁿ not to receiue them to house, ⁿ *2 1 John 10.*
 nor bid them God speede; to hold such
 accursed as should preach ^o otherwise ^o *Gal. 1, 8, 9*
 then they had received of the Apostles.

p Rev. 18. 4. And generally, not to partake of the sins of others, that they receive not of their plagues.

6. By which and many other like scriptures, we are taught, not to keepe communion with people or Church, in any open or known wickednes, against eyther table of Gods law; for that were to honour man more then God. Our fellowship is in the light, not in darknesse; neyther is it good walking, to speake against faults in others, and our selves doe the same with them: how should our reproofs or admonitions be regarded of men, when the beam is in our owne eye, and our works doe not more justifie, then our words can condemne them? The prophets of old, our Saviour, and his Apostles; are never found eyther to doe, or joyne in the doing of any unlawfull thing; for which they blamed their peoples: in like weise must we walke, els shall wee be inexcutable before God and men; for (as it is written, v Rom. 2, 1. he that judgeth another and doth the same things, condemneth himselfe.

7. And in our assemblies, where Gods
* presence

* presence is, ought our holynes, feare *x* Psal. 89, 7
 and obedience, most to shine; and all
 evill things most be shunned: where by
 reason of our neare conjunction and
 communion, the contagion of sinne
 may spreade over all. For there all are
 one loafe and one bodie, *y* because we *y* 1 Cor. 10, 17
 are all partakers of one bread. And if
 the wicked partake with us, neyther we
 nor the holy things can sanctifie them;
 but contrariewise they defile us, and
 everie thing they touch, as the law
 sayth *z* *whatsoever the uncleane person tou-* *z* Num. 19,
cheth shall be uncleane, and the person that *22.*
toucheth him shall be uncleane. And this
touching, figured our fellowship toge-
 ther in the Church, as the Apostle *a* shew- *a* 2 Cor. 6, 14
 eth; and by this, the Prophet Haggai *15--17.*
 convinced the people of Israell to be
b *uncleane* in Gods sight, they, and all *b* Hag. 2, 14
 their works and sacrifices. Wherefore *15.*
 streight *c* lawes were given to that nati- *c* Lev. 22.
 on, as well priests as people, euen upon
 payne of *d* death, that none in his un- *d* verse 9.
 cleannes should *e* touch the holy things *e* verse 3.
 of the church, for that was not onely a
 defiling of the *f* *things themselves*, but of *f* verse 15.

g Lev. 22, 32. Gods *g name* also. For avoïding whereof,
 32. the Priests were to *h* teach the people.
 h Ezr. 44, 23. how to *discerne betweene holy and profane,*
cleane and uncleane. Which if they did,
 and tooke away the precious from the
 i Jer. 15, 19. vile, then were they as *i Gods mouth*: o-
 therwise, when they put no difference
 k Ezek. 22. betweene holy and profane, they *k broke*
 26. Gods law, and defiled his holy things: for
 l verse 31. which cause, he powred out *l his indig-*
 n Rev. 1, 6. nation upon them. And now that all
 Christians are made *m Priests* unto God,
 n 2 Pet. 2, 9. euen a *n kingly* priesthood to *o* reigne
 o Rev. 5, 10. upon earth; and haue the *p* power of
 p 1 Cor. 5, 4. Christ, to judge all that are *q* within the
 q verse 12. Church, and *r* cast out the wicked from
 r verse 13. among them: they ought to *s* reteyne
 s 1 Cor. 7, 23. and use their power, to execute the
 gal. 5, 1. *t* judgement that is written; and as the
 t Ps. 149, 9. priests of old, to *v* keepe Gods lawes and
 v Ezek. 44, statutes in all his assemblies, or els *x* to
 24. depart from among them.
 x Isa. 52, 11.

8. For if any church or people, vio-
 late Gods covenant, by sinning against
 him, and one against another: and if their
 eares *y* be uncircumcised, that they can-
 not hearken to admonition, nor be
z ashamed,

ashamed when they haue committed
 abomination; but despising the word,
 walke stubbornly with God, & will not
 be reclaymed: then they that were ye-
 sterday Gods people, are risen up for an
 enemie, and he will walke b stubbornly
 in anger against them, and his e soule will
 abhorre them, he will bring their d san-
 ctuarie to nought, and will not smell the
 fauour of their sweete odours; the in-
 cense of their prayers, is e an abomina-
 tion unto him; he f hateth, he abhorreth
 their feast dayes, and will not smell in
 their solemne assemblies; both g them
 and the house which he had hallowed
 for his name, will he h cast out of his
 sight, and i remoue the candlestick out
 of his place; the Lord of hostes k that
 planted them, pronounceth a plague a-
 gainst them, he will take l his kingdome
 from them, and giue it to a nation, which
 shall bring forth the fruits thereof, and
 their m habitation shall be left unto the
 desolate. He will doe unto them, as he
 threatneth by his prophet, n *For the wic-
 kednes of their inventions I will cast them
 out of my house, I will loue them no more; &*

verse 15.

verse 15.

a Mic. 2, 8.

b Levit. 26,

28.

c verse 30.

d verse 32.

e Isa 1, 13.

prov. 15, 8.

f Amos. 5, 21.

g Jer. 7, 15.

h 1 Kin. 9, 7.

i Rev. 2, 5.

k Jer. 11, 17

l Mat. 21, 43

m Mat. 23,

38.

n Hos. 9. 15.

● *Hof. 9, 17.* againe, *o my God will cast them away, be-
p 1 Sam. 15,* cause they did not obey him. For *p* rebellion
23.

is as the sinne of witchcraft, and trans-
gression is wickednes and idolatrie; see-
ing they haue cast away the word of the
Lord, therefore he casteth away them;

q *Daw. 9, 11.* the curse is *q* powred upon them, and
the oth that is written in the Law. For

i *Ier. 11, 3, 4* God proclaymeth, *r* *Curfed be the man,
that obeyeth not the words of this covenant,
which I commanded your fathers, saying,
obey my voyce, and doe actording to all these
things, which I command you, so shall ye be
my people, and I will be your God: and his
f verse 5.* servants answer & say, *se Amen, O Lord.*

Thus the curse deuoluerh the land, of
that Assemblie or people, and the inha-
bitants thereof are desolate, for that

t *Isa 24, 5, 6* they transgressed the lawes, changed
the ordinances, and brake the everlast-
ing covenant; and then the Lord swea-
reth and sayth,

v *Amos 6, 8.* *I abhorre the excellencie
of Iacob, and hate his palaces.*

9. Then they that cryed but against
their abominations, are *x* marked and
x *Exe. 9, 4, 6* saved from destruction; a booke of *y* re-

y *Mal. 3, 16.* membrance, is written before the Lord,
for

for them that feare him, and thinke on
his name; and they shall be ^aunto him
² for a flock, and he will spare them, ² verse 17.
as a man spareth his own sonne that ser-
ueth him; they shall ^adiscerne between ^a verse 18.
the righteous and the wicked; unto them
shall ^b the sin of righteousness arise, with ^b Mal. 4, 2.
health under his wings, and they shall
^c tread downe the wicked as dust under ^c verse 3.
the soles of their feet. Thus the redre-
mer will come: ^d unto them that turned ^d Isa 59, 10
from iniquitie in Iacob; and he will
leane in the mids of it, an ^e humble and ^e zeph. 3, 12,
poore people, and they shall trust in his ¹³.
name, and the remnant of Israel shall
doe no iniquitie; nor speake lyse; and
ouer them will the Lord ^f rejoyce with ^f verse 17.
joy, he will quiet himselfe in his loue;
each with joy, will he rejoyce over
them.

The Lord preserveth all them that love him: but
he will destroy all the wicked. Psal. 145, 20.

CHAPTER XXIII.

*Of the Communion that one Church
hath with another.*

HAVING spoken of the Saints
Communion in their severall
Congregations, wherein they are di-
stinct bodies, and owe speciall dutie and
care one toward another: it remaineth
that something be sayd, of the commu-
nion between Church and Church. For
though they be disjoyned in place, yet
are they united in heart and spirit, for as
they generally are but *a one bodie* or
Church, under one head Christ, called
in one hope of their vocation, by one
God and Father of all, and must endea-
vour, to keepe the unitie of the spirit, in
the bond of peace.

2. When Christ sent forth his Apo-
stles into the world, he ^b gaue them one
and the same commission, for preaching
the Gospell *in all nations*, and teaching
them to obserue, whatsoever he had
commanded: who thereupon preached

c one

a *ephes. 4, 4.*
b *Math. 28,*
c *19, 20.*

one commonne fayth, a covenant and
 Gospell & everlasting, for everie tongue
 and people; and exhorted them ear-
 nestly to contende for that faith once
 given to the Saints. And as the faith
 was one, so was there one rule, or *canon*
 for all Gods Israel to walk by, the same
 officers in all Churches; the same ordi-
 nances & decrees; the same waies taught
 by the Apostles i everie where in everie
 church, and all other forbidden: so
 peace was sette by God in all Churches
 of the Saints.
 3. And as the Church generally con-
 sidered, is the mother of all the faith-
 full; so the particular churches are sis-
 ters each to other, and there is a bro-
 therhood of the Saints throughout the
 world; they being all one in Christ Je-
 sus, the one shepheard that hath made
 one sheepfold: and are therefore exhor-
 ted, to be all of one minde, and to love
 as brethren. For so was it prophesied of
 the latter dayes, that peoples should
 joyntly seeke for knowledge of Gods
 waies, in the mountaine of his house; and
 nation not lift up a sword against nati-
 on,

cephes. 4, 5.

titus 1, 4.

d Heb. 13, 20

rev. 14, 6.

e Jude ver. 3.

f Gal. 6, 16.

g Act. 14, 23

and 20, 17.

jam. 5, 14

1 pet. 5, 1. 2.

1, 5.

h 1 Cor. 7, 17

i 16, 1. 2.

16, 4.

j 1 Cor. 4, 17

k 1 Tim. 1, 2

and 6, 3, 14.

l 1 Cor. 14, 33

m Gal. 4, 26

n Song. 8, 8.

o 1 Pet. 5, 9.

p Gal. 3, 28.

q Job. 10, 16.

r 2 Pet. 1, 1.

With 3, 8.

s Isa. 2, 2, 3, 4

on, nor learne to fight any more.

4. From hence ariseth the Communion of loue, and all Gods graces and blessings among the churches; wherein our elder sister, the Congregation of Israel hath walked before us for an example. For she had minde and care of us when we were small, and without breasts, not able to beare or nurse up children to the Lord; she prayed for us unto God; made mention of us to her acquaintance; and taught her children by many prophecies, to expect our birth, calling, and conjoyning in one spirituall body, sayth, worship and religion. And now that we through Christ haue obteyned this riches and mercie, though it be by her fall and diminishing; we ought both to nourish unitie and peace among our selues; and to remember her againe; who notwithstanding her present miserie, is a beloved for her fathers sakes, and shall againe obteyne mercie; which, what will it be unto us, but life from the dead? Examples also we haue of the Churches

Churches in the Apostles dayes, who communicated each with other, in blessings spirituall and temporall, as amongst others, chiefly appeareth in those two loving sisters the Churches at Ierusalem and Antiochia, the one of which were Iewes, the other Gentiles. For they ^d in Ierusalem, hearing that many in ^d *Act. 11, 22* Antioch were turned unto Christ; sent ^{&c.} for their further edification, Barnabas, unto them, ^c a good man and full of the ^c *unf. 24.* holy Ghost, and of fayth; by whose meanes, much people joyned themselves unto the Lord. The Antiochians knowing, (as the Apostle sayth,) that if they *Rom. 15, 27* were made partakers of their spirituall things, their dutie was to minister unto them in carnall things: when they heard of a famine foretold to come over all ^g *Act. 11, 28* the world, sent succour to their brethren ^{29, 30.} in Iudea, by the hands of Barnabas and Saul. Againe, when there ^h grew a dis- ^h *Act. 15, 1,* sention, by meanes of false doctrine, ^{2, &c.} sowne among them; they sent the sayd Paul and Barnabas for advise and helpe unto Ierusalem; which Church, after ⁱ *unf. 7.* greare disputation, euen by the Apostles

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k Añ. 15, 22 stiles themselves, & sent back choise and chiefe men of their owne companie, to Antiochia, with Paul and Barnabas, and wrote letters also, of the same matter: so both by word and writing, the multitude of beleivers there, were confirmed in the trueth, and rejoyced for the consolation.

6. Thus haue we a patterne and president of Christian duties between churches, in that Church which first was crowned with the name of *m Christians*; and haue besides this, many other instructions and examples proposed in the scriptures; as of the Churches in *m Macedonia*, so ready and instant to bestow grace and fellowship of ministering to other Saints; of *o Corinth* also in the like case, whose readines of minde Paul boasted of to other congregations, and their zeale provoked many. And well was it with the churches then, which stroue not for primacie, nor knew no preeminence one over an other; but walked all as brethren, under one *p Archpastour* Christ, who still *q* walked among them, visiting the wayes and workes of those golden

m Añ. 11, 26.

n 2 Cor. 8, 1, 2, 3. &c.

o chap. 9, 1, 2 3. &c.

p *ἐκκλησία*

1 pet. 5, 4.

q Rev. 2, 1, 2 &c.

golden candlesticks, whose lights shined not onely in themselves, but unto others, so as they were * followers of the Apo-^{r 1 thes. 1, 6.} stles, and of the Lord, & ensamples to ^{1 uase 7, 8.} their sister churches, in doctrine, sayth, vertue, and * followers of them in pa-^{t 1 thes. 2, 14} tience; for which the Apostles. v rejoy-^{v 2 thes. 1, 4.} ced in the churches of God. Hereupon followed * prayers one for another, x 2 Cor. 9, 13 thanks, and salutations, with all other ^{14, 15. Rom.} meanes to nourish loue, and continewe ^{16, 4, 16.} peace. Then was fulfilled the prophesie of ^{1 cor. 16, 19.} *Isaiah*, which foretold y of a path from ^{y Isa 19, 23} *Egipt* to *Asshur*, (that is, from one church ^{24.} and nation of the Gentils to another,) whereby they should come and communicate together in the worship of God, *Israell* also being a third with them, euen a blessing in the middes of the land, (as ^{z A.B. 11, 6} we haue seene before z in the Church at ^{15.} *Ierusalem*,) and the blessing of the Lord upon it, in this holy communion, saying, * *Blessed be my people Egipt, and Asshur, a Isa. 19, 25.* the work of my hands, and *Israel* myne inheritance.

7. From these few examples, compared with the ^{b Chap. 18,} former generall duties ^{and 19.} of all

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of all Christians; may appeare how Churches owe help, comfort, and refreshing one to another, as they haue neede and abilitie, and should not one envie or vexe an uther, but ^e as Ephraim and Iudah, flee together upon the shoulders of the commō enimie; yet avoyding both ambition and confusion. For although we may advise, exhorte, warne, reprove &c. so far as Christian loue and power extendeth: yet finde we no authoritie committed to one congregation over an other, for excommunicating the same, as everie Church hath over her owne members. Christ reserveth this power in his owne hand, to ^d remove the Candlesticks out of their places, if they sinne and repent not. And he in ^e his Epistles to the ^e seven churches, dealeth with everie of them severally, for their owne estate and faults; not imputing the sinnes of one unto an other: though the admonitions giuen to everie one, were to be a warning to all churches, euen whosoever had an eare to heare. Neyther may members disorderly run from church to church, which

may

^e Isa 11, 13,

34.

^d Rev. 2, 5.

^e Rev. 2, and
3 chapters.

may worke trouble and confusion; for
 avoyding whereof in the Apostles dayes,
 letters of^f commendation were written, f 2 Co. 1.
 for such as by occasion, traueiled to 3 job. 2.
 other places; that they might be esteem- col. 4. 17.
 ed and received as brethren; as on the 15, 24.
 contrarie, false teachers, hereticks, ex- c.
 communicates, and such like, g be shun- g 1 Tim. 1, 2
 ned and avoyded. 2 tim. 1, 15.
 c. 2, 17. c.
 4, 14, 15.

8. As for communicating with ano-
 ther church, when it lyeth in faine;
 Christians are to consider the rules men-
 tioned in the former chapter. For when
 they may not partake with their owne
 congregation, unto which they are joy-
 ned; neyther may they partake with an
 other, being in the same estate and trans-
 gression. A multitude h cannot make h Exo. 25, 2.
 an evill thing good; neyther can many,
 or all churches together, justifie or make
 tollerable, that which Gods Law con-
 demneth; for i all men, though they be i Psal. 62, 9.
 layd together in the ballance, are lighter
 then vanitie, as the prophet sayth. It is
 justice (according to the true proverbe)
 k which exalteth a nation: but sinne, is the k Fra. 14, 14
 shame of peoples. As therefore when
 Israell

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Hof. 4.

in Rev. 2, 4.

Rev. 2, 20.

o Ezek. 23, 4.

66.

p vnsf 18.

q vnsf 31.

r vnsf 33.

f 2 king. 17,
18, 19.

Israel was in trespasse, ¹ Judah was forbidden to sinne, and everie godly Jew, to goe to their assemblies: so the Christians in Sardi, ² which were commended of Christ, for not defiling their garments in the sinnes of that church; could not haue beene blamelesse, if they had joyned with their sister Church of Thyatira, ³ where Isabel late as doctresse, to teach and to deceiue Gods servants.

9. When ⁴ *Aholah*, (the Church of Samaria,) had defiled her selfe with the idols of Asshur, and was therefore chastised of God; it should haue beene a warning to *Aholibah*, (the Church of Ierusalem,) not to doe the like, nor partake in her sisters evils: but when they became both after one sorte, the Lords p heart forsooke them both alike; and because Ierusalem walked in her sisters way, ⁵ therefore God gaue the others cuppe into her hand, the cup of ⁶ destruction and desolation. For the Lord being exceeding wroth with Israel, and having ⁷ put them out of his sight, that none was left but the tribe of Iudah onely, yet Iudah nor keeping the commandments

CHAP. XXIII. 385

dements of the Lord their God, but walking after the fashion of Israell, which they used, the Lord did therefore cast *vers. 20.* off all the seed of Israel, & afflicted the, & delivered them into the hands of spoylers, untill he had cast them out of his sight. It behooveth all therefore to minde well their communion, both with their owne and other churches; and to nourish peace, but in holynes; to keepe communiō, but in light, not in darknes; for we must al appear before *2 Cor. 5. 10* the judgment seate of Christ, where *x Ro. 14. 12* everie one of us shall giue account of himsele unto God, *y Gal. 6. 5.* and *y* everie man beare his owne burthen. As we have sowne in this flesh, *z Ezek. 18-20* so shall we reap; the soule that hath *24.* sinned shall dye; Noah, Daniel, and Iob, *2 Ezek. 14.* shall deliver neyther sonne nor daughter, *13. 14. 20.* but their owne soules by their righteousness. And whosoever overcometh, *b Rev. 21. 7.* shall inherit all things; and shall not be *c Rev. 2. 11.* hurt of the second death.

Sowe to your selues in righteousness: reape after the measure of mercie. Hos. 10, 12.

THE CONCLUSION.

SE E I N G then we haue received such
 grace from God, (so many as belecue
 in the name of his sonne Christ,) as that
 we are ^draised up from the graues of
 synne, wherein we all lay naturally
 the children ^e of wrath; and are called
 with a holy calling, from the serui-
 tude of Satan and sinne, and all commu-
 nion with the wickednes of this world,
 to serue the Lord in freedome of spirit,
 & newnes of life; according to his word,
 & are conioyned in a holy societie with
 himselfe, after a wonderfull and incom-
 prehensible mannner, apprehended by
 fayth; and one with another in the fel-
 lowship of the Gospell; being through
 his mercie made a ^f chosen generation, a
 kingly priesthood, washed from all our
 sins ^g in the blood of Christ, & ^h reign-
 ing with him on earth by mortifying &
 subduing our earthly members; and see-
 ing we haue in this estate, all the promi-
 ses of life, blessing, and salvation, the
 presence

d Ezek. 37.

e Iohn. 5.

25.

f Eph. 2. 3.

g 1 Pet. 2. 9.

h Ren. 1. 5.

i Ren. 5. 10.

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presence & protection of him our God,
the guard and assistance of his holy ⁱ Angels, ⁱ Heb. 1.14, and whatsoever thing is good, for
our help, joy, and comfort, whiles we
live on earth: what remaineth then, but
that we ^k purge our selves from all filthi- ^k 2 Cor. 7.1. nes of the flesh and spirit, and so grow
up unto full holines in the feare of God,
making streight steps unto our feet, run-
ning with patience the race that is set be-
fore us, fighting the good fight of faith
and of afflictions, resisting sinne both in
our selves and others, nourishing
mutuall loue and peace, and making
an ende of our salvation ^l in feare and ^l Phil. 2.12. trembling. That after we haue ended
this warfare in the flesh, and haue so
fought, as we winne the victorie, and
none other gette our crowne; when our
soules shall flitte out of these earthly ta-
bernacles, our bodies may sleepe and
rest in their ^m beds, till our change come, ^m Isa. 57.2
and our soules not sent to the spirits ⁿ in ⁿ 1 Pet. 3.19. prison, but received among the spirits
^o of just and perfect men, we may so rest ^o Heb. 12.23
from our labours, and waite for the full
redemption of our bodies, at that day,

388 THE CONCLUSION.

p 2Thes. 1. 7 when our Lord Iesus shall p^rshew himself
 8. 9. 10. from heauen, with his mightie Angels in
 flaming fire, to render vengeance unto
 them that know not God; nor obey the
 Gospel of our Lord Christ; punishing
 them with everlasting perdition, from his
 presence, & from the glorie of his power;
 and to be glorified in his saints, & made
 marvellous in all th^e that belecue; which
 all shall be where himselfe is, and see the
 blessed face of God, & there enjoy that
 heauenly communion in the great assem-
 bly of all Saints, with everlasting joy
 upon their heads, wher sorrow & mour-
 ning shall be forgotten, and all happines
 & pleasures possessed for evermore. For
 q Rev. 22. desire of that day, the q^s spirit & the Bride
 17. say, *Come.* And let him that heareth, say
Come. The faithful & true witness saith,
 r v. 20. *Surely I come quickly: Amen.* Euen so
 come Lord Iesus.

He that is a Saint, let him be sanctified still.
 Rev. 22, 11.

F I N I S.

OF THE THREE SORTS OF

*men, all diversly affected in things
concerning God.*

Men are eyther

OPENWICKED, HYPOCRITES, SAINTS, that
licentious and outwardly religi- rightly beleue &
profane livers; *ous, but inward-* obey Gods word,
professed eni- *ly wicked, hating* with their utmost
mies of the law Gods law, & the power; the friends
of the Lord. *Iob true righteousness* of the Lord. Psal.
21, 14, 15. *Isa. 29, 13. Mic. 119, 3, 5, 10, 11,*

3, 11.

&c.

These are born These seeme to These are borne
but after the *be renewed*, and anew, not of
flesh, therefore *born again* of the blood, nor of the
favour they on- Spirit, they are wil of the flesh, or
ly the things of *inlightned*, and of man, but of
the flesh, and re- *boast of heavenly* God: therefore
main as they are *grace: yet conti-* they savour the
by nature, Chil- *new they still in* things of God, &
dren of wrath. *their old naturall* minde heavenly
Ioh. 3, 6. 1 Cor. *corruption, un-* things, being chil-
2, 14. Eph. 2, 3. *washed frō their drē* of WISDOME.
fleshines. Heb. 6. Iohn 1, 13. and 3,
4. Isa 65, 5. Ioh. 8 3. Luke 7, 35.
41, 42. Pr. 30, 12. These

OPENWICKED, HYPOCRITES, SAINTS.

These are nei- *These are called,* These are called
 ther chosen of *but not chosen*; & chosen of God;
 God, nor cal- *are in the Church* are both in and of
 led; being nei- *for a while, but* the church, and
 ther of the *not of it* Mat. 22-*so* continew.
 church, nor in 14. 1 Ioh. 2, 19. Ephes. 1, 4, &c.
 the same. Psa. 11 Ioh. 17, 9.
 5. Rev. 22, 15. 1 Cor. 5, 12.

In these, sinne *In these righ-* In these sinne
 dayly increaseth *teousnes increas-* dyeth, and righ-
 inwardly and *eth outwardly*, teousnes reviveth
 outwardly, till *but sinne liueth* dayly, both in-
 righteousness in *inwardly, and a-* wardly and out-
 them be utterly boundeth, *Isa. 1,* wardly. Rom. 6,
 extinct, Psa. 36, 11. &c. Ier. 3. 4 2, 3, 4, &c.
 1, 2, 3, 4. 5.

To these, the *To these God* To these the
 Law if it be sent *giveth the stonie* law is not given,
 cometh in *ta-* tables, and they or it lyeth not (*ta-*
 bles of stone, *receiue them; but xūta*) on them;
 (for such is the *Moses face* so 1 Tim. 1, 9. for
 nature of their *shineth, that they* they haue the gos-
 harts;) but they cannot look upon pel, the Law, and
 receiue it not; *him, unlesse he* the ministerie of
 the tables are *verle his counte-* the spirit, & Gods
 bro- nance word

OPEN WICKED, HYPOCRITES, SAINCTS.
broken before

they come at nance. They out-word is written in
them; for these wardly keepe the fleshy tables of
dance (as it wer) law, and rest their harts, with-
about the goldē therein, they also in & without, by
calf of their own teach others to the finger of God:
impietie, know keepe it, yet are and they all be-
not what is be themselves trans- hold as in a mir-
come of Moses; gressors of it; the iour the glorie of
they break & vi- inward power, the Lord with o-
late al. Exo. 32 and end thereof, pen face, and are
Yet unto such they cannot see. changed into the
the law is giuen, Exod. 34, 29, 30. same image from
and lyeth upon &c. 2 Cor. 3, 13; glorie to glorie,
them as a curse 14. Rom. 2, 173 as by the spirit of
& condēnation. 22, 23. &c. the Lord. 2 Cor.
1 Tim. 1, 9. Deu. 3, 3, 18. Ezek.
27, 15--26. 11, 19. Heb. 8,
10.

These keep not These, though These are the
the law, neither they keep not the right keepers of
are they kept by law, yet are kept the Law in spirit;
the Law; but by the law, & re- which sometime
break forth in- streyned by ver- also were kept of
to all sin & wic- ror thereof, from the law till Fayth
kednes. Iob 24, open wickednes. came. Ps. 119, 33,
13, &c. Psa. 73; Mat. 23, 13, 16, 34. Gal. 3, 23, 25.
8, 9. 23, 25. These

OPEN WICKED, HYPOCRITES, SAINCTS.

These hate the Law, and professe their hatred. *These hate the Law, but profess to love it.* These loue the law, and professe their loue. *Psalm* Psal. 2, 3, 78, 36, 37. 119, 97. Rom. 7, 10b 22, 17. 22.

These are naked, yet without shame; though all men see their filthines, they hide it not. *These ashamed of their nakednes cover it with fig-leaues, or spiders webbs of their owne externall righteousnesses.* These haue their nakednes covered of Christ, and by the garments of his righteousness. *Rev. 3, 18. & Isa. 16, 15.* 59, 5, 6.

These call not upon God. *These crie, but God, heareth the not,* *Isa. 1. 15.* These call upō God, and he answereth them. *Ier. 29, 12, 13.*

These accustomed to doe evil, neither change themselves nor their actions. *These change their wordes and works, but not themselves* Gen. 4, 3. & 28. 8, 9. These change both their actiōs and themselves; or rather, are changed of the Lord. *Rom. 12, 2.* 13, 23. *Hof. 7. 16.*

These

OPEN WICKED, HYPOCRITES. SAINTS.

These are, strangers, not chil- dren, nor yet ser- vants in the hous- hold of fayth. 35, 36. Ephes. 2, 12. 22. &c. Psal. 58, 3.	<i>These are in the house, but as servants, not as children.</i> Joh. 8. familie, wherein Galat. 4, they abide for ever. Gal. 4, 28. 1 Ioh. 3, 1.	These are no strangers, but children of Gods familie, wherein they abide for ever. Gal. 4, 28. 1 Ioh. 3, 1.
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These go not out to meete the bride-groome; neither come to the wedding, though they be invited. Mat. 22, 3, 5.	<i>These goe with their lamps, but without oile; they come to the feast, in their lamps; & wait the wedding garment.</i> Mat. 25. 3. & 11. 12.	These goe to meete the bride- groom with oyle in their lamps; & are arayed with the wedding robe. Mat. 25, 4.
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These are, Darknes before God, and the world. Prov. 4, 19.	<i>These are light both before the world, but Darknes before God.</i> Mat 6. 2. 5. 16. Isa. 5, 16. Phil. 2, 15. 58, 2, 3. 8.	These are light, both before God and the world. Ephes. 5, 8. Mat. 5, 16.
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These, though sick unto death, yet (like the mad man	<i>These, though they see and knowe their sick- nes,</i>	These see their syns, and feele thēselues woun- ded
---	--	--

OPENWICKED, HYPOCRITES,

SAINCTS.

man possessed of *nes*, yet like to ded by those fic-
 Divils, Mar. 5, 2, King *Asa*, they rie serpents; but
 3. &c. which ra- seek not the Lord lift up their eyes
 ved, and felt not in their disease, to the serpent of
 nor discerned but to the Physst- brasle; they seeke
 his own miserie) cians; or with to Christ onely,
 they seeke no re- salues and medi- the Physician of
 medie for their cins of their owne their soules.
 disease. Prov. 14, making, think to Num. 21, 8, 9,
 16. and 23, 34, cure them selues Iohn 3, 14, 15.
 35. 2 Chron. 16, 12.

Ioh. 5, 40. Hof.

5, 13.

These doe the These doe not These loue good
 evill which they the evill which & desire to doe
 loue and would they loue, but the it, yet doe the e-
 doe. Iob 20, 12, good which they vill which they
 13. Prov. 2, 14. loue not, Num. hate. Rom. 7,
 14, 2. 4. 40. 15.

These expect These expect These expect
 no saluation, ey- saluatiō by them- saluatiō onely by
 ther by them- selues, and their Christs righte-
 selues, or by any owne righteous- oufnes, not by
 other. Isa. 22, 13. nes, Rom. 10, 3. theselues. Phil. 3,
 Ier. 2, 35. 9. Ro. 3, 24, 28.

These

OPEN WICKED, HYPOCRITES, SAINTS.

These dye by Moses sword, as the Idolaters, Exod. 32. the Madianites, Numb. 31. Amorites, Sihon, Ogh, and the like.	<i>These</i> under <i>Moses conduct</i> by Gods brought by Iesus <i>bad in the desert</i> , into the rest of and come not into Canaan: the rest the the land of pro- that remayneth for the people of God. Hebr. 4, 8, 9.	These, after Moses death, are brought by Iesus into the rest of Canaan: the rest remayneth for the people of God. Hebr. 4, 8, 9.
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These both shall perish, and be punished with everlasting per- dition, from the presence of the Lord; their portion shall be with the Divils in the lake of fire and brimston, which is the second death. Matth. 25, 30, 41. and 24, 51. Iob 13, 16. 2 Thef. 1, 8, 9. Revel. 20, 10, 13, 15.	These shall enter into the joy of their Lord; shall liue and reigne with him in heauen, and with his Holy Angels, for ever- more. Amen. Mar 25, 21, 34, 46.
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The Wicked shall turne into hell. Psal. 9, 17.	The Hypo- crites shall perish. Iob 8, 13.	The Saints shall be prefer- red for ever, Psal. 37, 28.
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The

And

OPEN WICKED, HYPOCRITES. SAINTS.

*The rejoycing of the
Wicked is short: the joye
of Hypocrites is but a mo-
ment. Job. 20, 5.*

And men shall say,
Verely, there is fruit
for the righteous,
doubtlesse there is a
God, that judgeth in
the earth. Psal. 58, 11.



FINIS.



